

# **THE NEW PALI COURSE**

**A. P. BUDDHADATTA THERA**

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**Part I**

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# The New Pali Course Book I

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The New Pali Course Book 1

By Prof. A. P. Buddhadatta, Maha Nayaka Thera

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## Foreword 前言

By Dr. G. P. Malalasekara

University College, Colombo

I consider it a great honour that I should have been asked to write this foreword. The eminence of Rev. A. P. Buddhadatta Thera as a scholar is far too well-known in Ceylon and elsewhere for his work to need any commendation from others. His books, particularly the *Pālibhāshāvataraṇa*, have for many years now been a great boon to students of Pali. The fact that they are written in Sinhalese has, however, restricted their use only to those acquainted with the language. Rev. Buddhadatta has by this present publication removed that disability. As a teacher of Pali, chiefly through the medium of English, I welcome this book with great cordiality for it would considerably lighten my labours. It fulfils a great need and I wish it success with all my heart. I would also congratulate the publishers on their enterprise in a new field.

G. P. Malalasekara.

University College, Colombo.

17th June, 1937.



## Preface 序言

Pali is the language in which the oldest Buddhist texts were composed. It originated in the ancient country of Magadha which was the kingdom which was the kingdom of Emperor Asoka and the centre of Buddhistic learning during many centuries. Pali is older than classical Sanskrit, and a knowledge of it is very useful to students of philology and ancient history. It is still the classical language of the Buddhists of Ceylon, Burma and Siam.

During the latter half of the last century some European scholars became interested in the study of Pali and wrote some articles and books to encourage the study of it. At the same time the publication of Pali Texts in Europe was begun through the efforts of Professors V. Fausboll, H. Oldenberg and T. W. Rhys Davids. Thanks to the indefatigable labours of the last mentioned scholar and the Pali Text Society, which he established some fifty years ago, the whole of the Pali Canon (of the Theravāda School) is now found in print.

Pali is now taught in many universities both in the East and the West. There is also a desire all over the civilized world at the present day to read the original Pali Texts in order to find out what the Buddha has preached to mankind 25 centuries ago and to see what historical and philosophical treasures are enshrined therein. Therefore, to facilitate the study of Pali, some modern scholars have compiled Pali courses, grammars and readers according to modern methods. Of these the Pali Grammar by Chas. Duroiselle, formerly Professor of Pali at Rangoon College, still stands unrivalled. Gray's Pali Course has done much service for a long time to students in India and Burma; and S. Sumangala's Pali Course has done the same to students in Ceylon.

Although such books were written in European languages hardly any appeared in Sinhalese. Here they studied Pali through books which were written many centuries ago. Therefore, about 1920, when some schools in Ceylon began to teach Pali, the great difficulty before them was the lack of suitable books. Then, requested and encouraged by Mr. P. de S. Kularatna, Principal, Ananda College, I compiled Pālibhāshāvataraṇa (I, I, II) in Sinhalese to teach Pali grammar and composition to beginners. It was a success; the demand for the first book necessitated the publisher to

bring out three editions of it within eleven years from 1923 to 1934. (ed.  
Now it is in the eleventh edition)

Many complimented the work. Recently there came a request from Burma for permission to translate the same into Burmese. Some suggested to me to write it in English as the books already mentioned did not satisfy them; but I dared not to do it as my knowledge of English was insufficient for such a task. But finally I was prevailed upon by Dr. G. C. Mendis to produce this volume.

This is not a literal translation of the Sinhalese edition, but a different compilation on the same lines. To understand the nature of the work it is enough to quote from the report, sent to me by the "Text Book Committee" of the Education Department of Ceylon, on the Sinhalese one: "This is a book for teaching Pali to beginners through the medium for Sinhalese. The method adopted is the modern one of teaching the languages through composition. The lessons are well graded and practical. This supplies a long felt want... We should recommend it for use in schools as an introduction to the study of Pali".

My thanks are due, first of all, to Dr. G. C. Mendis, who very kindly assisted me in many ways to bring out this volume; secondly to Dr. G. P. Malalasekara, Lecturer in Oriental Languages, Ceylon University College, for his Foreword, and lastly to the Colombo Apothecaries' Co., Ltd., for the publication of this volume.

A. P. BUDDHADATTA

Aggārāma,  
Ambalangoda,  
15th June, 1937.

## The Alphabet 字母表

1. The Pali alphabet consists of 41 letters, eight vowels and thirty-three consonants.

### Vowels 元音

a, ā, i, ī, u, ū, e, o

### Consonants 辅音

第一行: k, kh, g, gh, n

第二行: c, ch, j, jh, ñ

第三行: t̄, t̄h, d̄, d̄h, ñ

第四行: t, th, d, dh, n

第五行: p, ph, b, bh, m

第六行: y, r, l, v, s, h, l̄, m̄

2. Of the vowels **a, i, u** are short; the rest are long.

Although **e** and **o** are included in long vowels they are often sounded short before a double consonant, e.g. *mettā*, *setṭhī*, *okkamati*, *yottaṁ[1]*.

\*[1] Wide Book ī for further treatment of letters.

## Pronunciation 读音

### 3. Pronunciation 读音

**a** is pronounced like a in *what* or u in *hut*

**ā** is pronounced like a in *father*

**i** is pronounced like i in *mint*

**ī** is pronounced like ee in *see*

**u** is pronounced like u in *put*

**ū** is pronounced like oo in *pool*

**e** is pronounced like a in *cage*

**o** is pronounced like o in *no*

**k** is pronounced like k in *kind*

**kh** is pronounced like kh in *blackheath*

**g** is pronounced like g in *game*

**gh** is pronounced like gh in *big house*

**n̄** is pronounced like ng in *singer*

**c** is pronounced like ch in *chance*

**ch** is pronounced like ch h in *witch-hazel*

**jh** is pronounced like dge h in *sledge-hammer*

**ñ** is pronounced like gn in *signore*

**t̄** is pronounced like t in *cat*

**th̄** is pronounced like th in *ant-hill*

**d̄** is pronounced like d in *bad*

**dh̄** is pronounced like dh in *red-hot*

**n̄** is pronounced like kn in *know*

**t̄** is pronounced like th in *thumb*

**th̄** is pronounced like th in *pot-herb*

**d̄** is pronounced like th in *then*

**dh̄** is pronounced like dh in *adherent*

**ph̄** is pronounced like ph in *uphill*

**bh̄** is pronounced like bh in *abhorrence*

**ȳ** is pronounced like y in *yes*

**s̄** is pronounced like s in *sight*

**m̄** is pronounced like ng in *sing*

j, n, p, b, m, r, l, v and h are pronounced just as they are pronounced in English.

## Parts of Speech 词类部分

4. In English, there are 8 parts of speech. They are all found in Pali, but the Pali grammarians do not classify them in the same way. Their general classification is:

1. Nāma = noun
2. Ākhyāta = verb
3. Upasagga = prefix
4. Nipāta = indeclinable particle

Pronouns and adjectives are included in the first group. Adjectives are treated as nouns because they are declined like nouns.

Conjunctions, prepositions, adverbs and all other indeclinables are included in the fourth group.

## Gender, Number and Case 性、数和格

5. There are in Pali as in English three genders and two numbers.

### Gender

1. Pulliñga = Masculine
2. Itthiliñga = Feminine
3. Napumṣakaliñga = Neuter

### Number

1. Ekavacana = Singular
2. Bahuvacana = Plural

6. Nouns which denote males are masculine; those which denote females are feminine; but nouns which denote inanimate things and qualities are not always neuter, e.g. rukkha (tree), canda (moon) are masculine. Nadī (river), latā (vine), paññā (wisdom) are feminine. Dhana (wealth), citta (mind) are neuter.

Two words denoting the same thing may be, sometimes, in different genders; pāsāṇa and silā are both synonyms for a stone, but the former is masculine, and the latter is feminine. Likewise one word, without changing its form, may possess two or more genders; e.g. geha (house) is masculine and neuter, kucchi (belly) is masculine and feminine.

Therefore, it should be remembered that gender in Pali is a grammatical distinction existing in words, it is called grammatical gender.

7. There are eight cases, namely:

1. Paṭhamā = Nominative

2. Dutiyā = Accusative
3. (a) Tatiyā = Ablative of agent, and  
(b) Karaṇa = Ablative of instrument
4. Catutthī = Dative
5. Pañcamī = Ablative of separation
6. Chaṭṭhī = Possessive or Genitive
7. Sattamī = Locative
8. Ālapana = Vocative

The Ablative in English is here divided into Tatiyā, Karaṇa and Pañcamī. But, as Tatiyā and Karaṇa always have similar forms both of them are shown under "Instrumental". Where only the "Ablative" is given the reader must understand that all (3) forms of the Ablative are included.

## Declension of Nouns 名词的词尾变化

8. Nouns in Pali are differently declined according to their gender and termination.

**Nara** is a masculine stem, ending in -a.

It is to be declined as follows:-

Case	Singular	Plural
Nominative	naro = man	narā = men
Accusative	naram = man	nare = men
Instrumental	narena = by, with or through man	narebhi, narehi = by, with or through men
Dative	narāya, narassa = to or for man	narānam = to or for men
Ablative	narā, naramhā, narasmā = from man	narebhi, narehi = from men
Genitive	narassa = of man	narānam = of men
Locative	nare, naramhi, narasmīm = on or in man	naresu = on or in men
Vocative	nara, narā = O man	narā = O men

Some of the stems similarly declined are:-

purisa = man

gāma = village

manussa = human being

Buddha = the Enlightened One

hattha = hand

dhamma = doctrine

pāda = leg; foot

saṅgha = community

kāya = body

āloka = light

rukka = tree

loka = world

pāsāṇa = rock; stone

ākāsa = sky

suriya = sun	vihāra = monastery
canda = moon	dīpa = island; lamp
magga = path	mañca = bed
putta = son	āhāra = food
kumāra = boy	sīha = lion
vāṇija = merchant	miga = deer; beast
cora = thief	assa = horse
mitta = friend	goṇa = ox
dāsa = slave	sunakha = dog
bhūpāla = king	varāha = pig
kassaka = farmer	sakuṇa = bird
lekhaka = clerk	aja = goat
deva = god; deity	kāka = crow
vānara = monkey	

9. Inflections or case-endings of the above declension are:

Case	Singular	Plural
Nominative	o	ā
Accusative	ṁ	e
Instrumental	ena	ebhi; ehi
Dative	āya; ssa	ānamṁ
Ablative	ā; mhā; smā	ebhi; ehi
Genitive	ssa	ānamṁ
Locative	e; mhi; smiṁ	esu
Vocative	a; ā	ā

The last vowel of the stem should be elided before an inflection which begins with a vowel.

## Exercise 1

### Suggested Solutions

## Translate into English

1. Manussānamṁ.

2. Purise.
3. Hattham̄.
4. Pādamhi.
5. Kāyena.
6. Buddhesu.
7. Dhammaṁ.
8. Saṅghamhā.
9. Suriye.
10. Rukkhassa.
11. Ākāsena.
12. Bhūpālebhi.
13. Devā.
14. Candaṁ.
15. Gāmasmā.
16. Goṇāya.
17. Sīhānaṁ.
18. Asso.
19. Sakuna.
20. Mañcasmiṁ.

## Translate into Pali

1. The dogs.
2. Of the hand.
3. On the men.
4. From the tree.
5. In the islands.
6. With the foot.
7. By the hands.
8. To the lion.
9. Of the oxen.
10. From the birds.
11. By the king.

12. O deity.
13. To the sun.
14. In the sky.
15. Through the body.
16. On the bed.
17. Of the moons.
18. In the world.
19. The monkey.
20. Through the light.

## Exercise 2

### Suggested Solutions

#### Translate into English

1. Purisassa goṇo.
2. Manussānaṁ hatthā.
3. Ākāsamhi sakuṇā.
4. Buddhassa dhammo.
5. Mañcesu manussā.
6. Assānam pādā.
7. Rukkhe sakuṇo.
8. Pāsāṇamhi goṇo.
9. Lokasmiṁ manussā.
10. Bhūpālassa dīpā.

#### Translate into Pali

1. The body of the ox.
2. The bird on the tree.
3. The island of the world.
4. With the feet of the man.
5. By the hand of the monkey.
6. Of the birds in the sky.
7. In the doctrine of the Buddha.

8. The villages of the king.
9. The birds from the tree.
10. The horse on the path.

### **Remark.**

In translating these into Pali, the articles should be left out. There are no parallel equivalents to them in Pali. But it should be noted that the pronominal adjective "ta" (that) may be used for the definite article, and "eka" (one) for the indefinite. Both of them take the gender, number, and case of the nouns they qualify. (See §§46 and 48).

## **Conjugation of Verbs 动词的变形**

10. There are three tenses, two voices, two numbers, and three persons in the conjugation of Pali verbs.

### **Tense**

1. Vattamānakāla = Present Tense
2. Atītakāla = Past Tense
3. Anāgatakāla = Future Tense

### **Voice**

1. Kattukāraka = Active Voice
2. Kammakāraka = Passive Voice

### **Person**

1. Paṭhamapurisa = Third Person
2. Majjhimapurisa = Second Person
3. Uttamapurisa = First Person

The first person in English is third in Pali.

Numbers are similar to those of nouns.

11. There is no attempt to conjugate the Continuous, Perfect, and Perfect Continuous tenses in Pali; therefore only the indefinite forms are given here.

## Conjugation of the Root *Paca* (to cook)

### Paca 的变形

12. Indicative, Present Active Voice 现在时 • 主动语态

Person	Singular	Plural
Third	(So) <i>pacati</i> = he cooks	(Te) <i>pacanti</i> = they cook
Second	(Tvaṁ) <i>pacasi</i> = thou cookest	(Tumhe) <i>pacatha</i> = you cook
First	(Ahaṁ) <i>pacāmi</i> = I cook	(Mayaṁ) <i>pacāma</i> = we cook

13. The base *bhava* (to be) from the root *bhū* is similarly conjugated. ?

Person	Singular	Plural
Third	(So) <i>bhavati</i> = he is	(Te) <i>bhavanti</i> = they are
Second	(Tvaṁ) <i>bhavasi</i> = thou art	(Tumhe) <i>bhavatha</i> = you are
First	(Ahaṁ) <i>bhavāmi</i> = I am	(Mayaṁ) <i>bhavāma</i> = we are

**The following are conjugated similarly:-**

*gacchati* = goes

*tiṭṭhati* = stands

*niśidati* = sits

*sayati* = sleeps

*carati* = walks

*dhāvati* = runs

*passati* = sees

*bhuñjati* = eats

*bhāsati* = says

*harati* = carries

*āharati* = brings

*kīlāti* = plays

*vasati* = lives

*hanati* = kills

*āruhati* = ascends

hasati = laughs

yācati = begs

## Exercise 3

### Suggested Solutions

#### Translate into English

1. Narā suriyam passanti.
2. Goṇā pāsāṇe titthanti.
3. Manusso gāme carati.
4. Sakuṇo rukkhe nisīdati.
5. Buddho dhammam bhāsatī.
6. Aham dīpaṇī āharāmi.
7. Mayam goṇe harāma.
8. Saṅgho gāmam gacchati.
9. Tvaṇī sīham passasi.
10. Bhūpālā asse āruhanti.
11. Devā ākāsenā gacchanti.
12. Assā dīpesu dhāvanti.
13. Tvaṇī pādehi carasi.
14. Tumhe hatthehi haratha.
15. Mayam loke vasāma.
16. Sunakhā vānarehi kiṭanti.
17. Puriso mañce sayati.
18. Varāhā ajehi vasanti.
19. Sīhā sakuṇe hananti.
20. Sunakhā gāme caranti.

#### Translate into Pali

1. The horse stands on the rock.
2. The goats walk in the village.
3. You see the sun.
4. The moon rises in the sky.
5. The men sleep in beds.
6. The oxen run from the lion.
7. People live in the world.
8. Thou bringest a lamp.
9. We live in an island.

10. Thou art a king.
11. You see the bird on the tree.
12. The monkey plays with the pig.
13. The king kills a lion.
14. The deity walks in the sky.
15. Trees are in the island.
16. He carries the lamp.
17. We see the body of the man.
18. We eat with the hands.

## Different Conjugations 不同的变形

14. There are seven different conjugations in Pali; they are called *dhātugaṇas* (= groups of roots). The Pali grammarians represent roots with a final vowel, but it is often dropped or changed before the conjugational sign. Each *dhātugaṇa* has one or more different conjugational signs, which come between the root and the verbal termination.

**The seven conjugations and their signs are:**

1st Conjugation = Bhuvādigaṇa: a

2nd Conjugation = Rudhādigaṇa: ṭ-a

3rd Conjugation = Divādigaṇa: ya

4th Conjugation = Svādigaṇa: ṱo, ṱu, uṇā

5th Conjugation = Kiyādigaṇa: ḷā

6th Conjugation = Tanādigaṇa: o, yira

7th Conjugation = Curādigaṇa: e, aya

A great number of roots are included in the **first** and the **seventh** group. The roots *paca* and *bhū*, given above, belong to the first conjugation. The last vowel of "paca" is dropped before the conjugation sign *a*.

The monosyllabic roots like *bhū* do not drop their vowel. It is *guṇated* or strengthened before the conjugational sign:

i or ī strengthened becomes e

u or ū strengthened becomes o

e.g. Nī + a becomes Ne + a;

Bhū + a becomes Bho + a

Then e followed by a is changed into ay  
and o followed by a is changed into av

e.g. Ne + a becomes naya;

Bho + a becomes bhava

It is not necessary for a beginner to learn how these bases are formed. But the bases will be given very often for the convenience of the students. The base is the root with its conjugational sign combined.

## The Seventh Conjugation 第七类动词的变形

15. The special feature of the first conjugation is that the last vowel of the base is strengthened before the First Personal endings.

The same rule is applied for the bases ending with a of the 2nd, 3rd, 6th and 7th conjugations, in addition to their special features.

The bases of the seventh conjugation are of two kinds as it has two conjugational signs, e.g. from the root pāla two bases pāle and pālaya are formed.

Conjugation of Pāla (to protect or govern)

Indicative, Present, Active Voice

Base: Pāle

Person	Singular	Plural
Third	pāleti	pālenti
Second	pālesi	pāletha
First	pālemi	pālema

Base: Palaya

Person	Singular	Plural
Third	pālayati	pālayanti
Second	pālayasi	pālayatha
First	pālayāmi	pālayāma

Some of the similarly conjugated are:

jāleti = kindles

māreti = kills

oloketi = looks at

coreti = steals

deseti = preaches

cinteti = thinks

pūjeti = offers, respects

uddeti = flies

pīleti = oppresses

udeti = (the sun or moon) rises

pāteti = fells down

ṭhapeti = keeps

16. The conjugational sign **ñā** of the fifth group is shortened in the Third Person plural.

Base: Vikkina = To sell

Person	Singular	Plural
Third	vikkīñāti	vikkīñanti
Second	vikkīñāsi	vikkīñātha
First	vikkīñāmi	vikkīñāma

The following are similarly conjugated:-

kiñāti = buys

jāñāti = knows

suñāti = hears

jināti = wins

miñāti = measures

gañhāti = takes

ugañhāti = learns

ocināti = gathers (together), collects

## Exercise 4

### Suggested Solutions

## Translate into English

1. Puttā dhammañ uggañhanti.
2. Sīho migam māreti.
3. Vāñijassa putto goñe vikkīñāti.
4. Mayam vāñijamhā mañce kiñāma.
5. Lekhako mittena magge gacchati.
6. Dāsā mittānam sunakhe haranti.

7. Kassako goṇe kiṇāti.
8. Kākā ākāse uḍḍenti.
9. Vāṇijā Buddhassa dhammam̄ suṇanti.
10. Corā mayūre\* corenti.
11. Ahaṁ Buddham̄ pūjemi.
12. Tvaṁ dīpam̄ jālehi.
13. Dāso gonaṁ pīleti.
14. Tumhe magge kassakam̄ oloketha.
15. Mayaṁ dhammam̄ jānāma.

## Translate into Pali

1. The robber steals an ox.
2. The clerk's son buys a horse.
3. Merchants sell lamps.
4. He knows the friend's son.
5. Boys learn in the village.
6. Peacocks are on the road.
7. The slave lights a lamp.
8. Lions kill deer.
9. The king governs the island.
10. Birds fly in the sky.
11. We see the sons of the merchant.
12. Look at the hands of the man.
13. You hear the doctrine of the Buddha.
14. They respect (or make offerings to) the community.
15. The monkey teases (or oppresses) the birds.

\* Mayūra = peacock.

## 17. Masculine stems ending in i 以 i 结尾的阳性名词

Declension of Aggi (Fire)

Case	Singular	Plural
Nominative, Vocative	aggi	aggi, aggayo
Accusative	aggim̄	aggī, aggayo
Instrumental	agginā	aggībhi, aggīhi
Dative, Genitive	aggino, aggissa	aggīnam̄
Ablative	agginā, aggimhā, aggismā	aggībhi; aggīhi

Locative	aggimhi, aggismiṁ	aggīsu
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The following are similarly declined:-

muni = monk

kavi = poet

isi = sage; hermit

ari = enemy

bhūpati = king

pati = husband; master

gahapati = householder

adhipati = lord; leader

atithi = guest

vyādhi = sickness

udadhi = ocean

vīhi = paddy

kapi = monkey

ahi = serpent

dīpi = leopard

ravi = sun

giri = mountain

maṇi = gem

yatṭhi = stick

nidhi = hidden treasure

asi = sword

rāsi = heap

pāṇi = hand

kucchi = belly

mutṭhi = fist, hammer

bodhi = Bo-tree

More verbs conjugated like pacati:

khaṇati = digs

chindati = cuts

likhati = writes

labhati = gets

āgacchatī = comes

āhiṇḍati = wanders

vandati = bows down

paharati = beats

ḍasati = bites

## Exercise 5

### Suggested Solutions

#### Translate into English

1. Muni dhammaṁ bhāsati.
2. Gahapatayo vīhiṁ miṇanti.
3. Ahi adhipatino hattam ḍasati.
4. Isi pāṇinā maṇim gaṇhāti.
5. Dīpayo girimhi vasanti.
6. Ari asinā patiṁ paharati.
7. Kavayo dīpamhi nidhiṁ khaṇanti.
8. Tvaṁ atithinam āhāram desi.
9. Tumhe udadhimhi kīlatha.
10. Vyādhayo loke manusse pīleni.
11. Kapi ahino kucchiṁ paharati.
12. Kavino mutṭhimhi maṇayo bhavanti.
13. Ravi girimhā udeti.
14. Ahaṁ vīhīnam rāsim passāmi.
15. Mayam gāme āhiṇḍāma.

#### Translate into Pali

1. Leopards kill deer.
2. The sage comes from the mountain.
3. There is\* a sword in the enemy's hand.
4. There are\*\* gems in the householder's fist.
5. We give food to the guest.
6. The farmer's sons measure a heap of paddy.
7. The serpent gets food from the poet.
8. The monks kindle a fire.
9. The householder gets a gem from the leader.
10. The monkeys on the tree strike the leopard.
11. The leader strikes the enemy with a sword.
12. The sages look at the sun.
13. We get paddy from the husband.
14. The sickness oppresses the sons of the guest.
15. I see the sun upon the sea.

\* There is = bhavati.

\*\* There are = bhavanti.

[20090723 星期三\*\*\*\*\*]

## Past Tense 过去时

### 18. Conjugation of Paca (to cook)

Past Indefinite, Active 一般过去时 • 主动语态

Person	Singular	Plural
Third	(So) apacī, pacī, apaci, paci = he cooked	(Te) apaciṁsu, paciṁsu, apacum, pacum = they cooked
Second	(Tvaṁ) apaco, paco = thou didst cook	(Tumhe) apacittha, pacittha = you cooked
First	(Aham) apacim, pacim = I cooked	(Mayam) apacimha, pacimha, apacimhā, pacimhā = we cooked

The following are similarly conjugated:-

gacchi = went

kiṇi = bought

gaṇhi = took

vikkiṇi = sold

dadi = gave

nisidi = sat

khādi = ate

sayi = slept

hari = carried

āruhi = ascended; climbed

kari = did

acari = walked; travelled

āhari = brought

dhāvi = ran

The prefix a is not to be added to the bases beginning with a vowel.

### 19. The verbs of the seventh group are differently conjugated:

Past Indefinite, Active

Pāla (to protect)

Person	Singular	Plural
Third	pālesi, pālayi	pālesum, pālayum, pālayim̄su

Second	pālayo	pālayittha
First	pālesim, pālayim	pālayimha, pālayimhā

The following are similarly conjugated:-

māresi = killed

jālesi = kindled

desesi = preached

ānesi = brought

coresi = stole

pūjesi = offered; respected

nesi = carried

thapesi = kept

cintesi = thought

pilesi = oppressed

kathesi = told

pātesi = dropped down or felled

## Exercise 6

### Suggested Solutions

### Translate into English

1. Munayo mañcesu nisidim̄su.
2. Aham dīpamhi acariṁ.
3. Corā gahapatino nidhiṁ coresum̄.
4. Mayam bhūpatino asiṁ olokayimha.
5. Tvaṁ atithino odanaṁ adado.
6. Adhipati vāṇijamhā mañayo kiṇi.
7. Pati kassakaṁ vīhīṁ yaci.
8. Isayo kavīnaṁ dhammaṁ desesum̄.
9. Kapayo girimhā rukkham̄ dhāviṁsu.
10. Vāṇijā udadhimhi gacchim̄su.
11. Mayam maggena gāmaṁ gacchimha.
12. Dīpi kapiṁ māresi.
13. Tumhe patino padīpe gaṇhittha.
14. Aham Buddhassa pāde pūjesim̄.
15. Kavayo kapīnaṁ odanaṁ dadiṁsu.
16. Arayo asī ānesum̄.
17. Ahi kapino pāṇim̄ dasi.

18. Mayam̄ girimhā candaṁ passimha.
19. Tumhe munīnam̄ āhāram̄ adadittha.
20. Bhūpati nidhayo pālesi.

## Translate into Pali

1. The slave struck the enemy with a sword.
2. We got food from the householder.
3. He carried a monkey to the mountain.
4. The merchants went to the village by the road.
5. Birds flew to the sky from the tree.
6. The thieves stole the gems of the king.
7. I gave food to the sages.
8. The sons of the poet heard the doctrine from the monk.
9. I saw the leopard on the road.
10. The lion killed the deer on the rock.
11. They saw the mountain on the island.
12. The boy went to the sea.
13. The dogs ran to the village.
14. The merchant bought a horse from the leader.
15. The guest brought a gem in (his) fist.
16. The monkey caught the serpent by (its) belly.
17. The householder slept on a bed.
18. We dwelt in an island.
19. The boy struck the monkey with (his) hands.
20. I saw the king's sword.

N.B. -- The verbs implying motion govern the Accusative; therefore "to the mountain" in the 3rd, and "to the village" in the 13th must be translated with the Accusative as: *girim̄, gāmaṁ*.

But "to the sages" in the 7th must be in the Dative, because the person to whom some thing is given is put in the Dative.

The New Pali Course Book 1

## Personal Pronouns 人称代(名)词

20. Two personal pronouns amha and tumha are declined here because of their frequent usage. They are of the common gender and have no vocative forms.

#### The First Personal "Amha"

Case	Singular	Plural
Nom.	ahaṁ = I	mayam, amhe = we
Acc.	mam, mamaṁ = me	amhe, amhākam, no = us
Ins.	mayā, me	amhebhi, amhehi, no
Dat., Gen.	mama, mayham, me, mamaṁ	amham, amhākam, no
Abl.	mayā	amhebhi, amhehi
Loc.	mayi	amhesu

#### The Second Personal "Tumha"

Case	Singular	Plural
Nom.	tvaṁ, tuvaṁ = thou	tumhe = you
Acc.	tam, tavam, tuvam = thee	tumhe, tumhākam, vo = you
Ins.	tvayā, tayā, te	tumhebhi, tumhehi, vo
Dat., Gen.	tava, tuyham, te	tumham, tumhākam, vo
Abl.	tvayā, tayā	tumhebhi, tumhehi
Loc.	tvayi, tayi	tumhesu

N.B. -- Te, me and vo, no should not be used at the beginning of a sentence.

Note. -- The word for "not" in Pali is na or no; the word for "is not" or "has not" is natthi.

## Exercise 7

### Suggested Solutions

#### Translate into English

1. Ahaṁ mayhaṁ puttassa assaṁ adadim.
2. Tvaṁ amhākaṁ gāmā āgacchasi.
3. Mayaṁ tava hatthe passāma.
4. Mama puttā girim āruhiṁsu.
5. Tumhākaṁ sunakhā magge sayiṁsu.
6. Amhaṁ mittā coram asinā pahariṁsu.
7. Tumhaṁ dāsā arīnaṁ asse hariṁsu.
8. Coro mama puttassa maṇayo coresi.
9. Isayo mayhaṁ gehe na vasiṁsu.
10. Kavi tava puttānaṁ dhammaṁ desesi.
11. Amhesu kodho\* natthi.
12. Tumhe vāṇijassa mayūre kiṇittha.
13. Mayaṁ bhūpatino mige vikkiṇimha.
14. Gahapatino putto maraṁ pahari.
15. Adhipatino dāsā mama goṇe pahariṁsu.
16. Ahaṁ tumhākaṁ vīhī na gaṇhiṁ.
17. Dīpī gāmamhā na dhāvi.
18. Tumhe ahayo na māretha.
19. Mayaṁ atithīnaṁ odanam pacimha.
20. Kapayo maraṁ āhāraṁ yāciṁsu.

#### Translate into Pali

1. I sold my gems to a merchant.
2. We gave our oxen to the slaves.
3. You bought a sword from me.
4. (You) don't beat monkeys with your hands.
5. The leader brought a lion from the mountain.
6. The monk preached the doctrine to you.

7. We gave food to the serpents.
8. The slaves of the householder carried our paddy.
9. You did not go to the sea.
10. There are no gems in my fist.
11. The poet's son struck the dog with a stick.
12. Our sons learnt from the sage.
13. Your monkey fell down from a tree.
14. My dog went with me to the house.
15. A serpent bit my son's hand.
16. The leopard killed a bull on the road.
17. My friends looked at the lions.
18. We did not see the king's sword.
19. I did not go to the deer.
20. Thou buyest a peacock from the poet.

\* kodha = anger (m)

## Future Tense 将来时

21. Conjugation of Paca (to cook)

Future indicative, Active.

Person	Singular	Plural
Third	(so) pacissati = he will cook	(te) pacissanti = they will cook
Second	(tvam) pacissasi = thou wilt cook	(tumhe) pacissatha = you will cook
First	(aham) pacissāmi = I shall cook	(mayam) pacissāma = we shall cook

The following are conjugated similarly:-

gamissati = he will go

bhuñjissati = he will eat

harissati = he will carry  
 vasissati = he will live  
 dadissati = he will give  
 karissati = he will do  
 passissati = he will see  
 bhāyissati = he will fear

All verbs given in the Present Tense may be changed into Future by inserting issa between the base and the termination, and dropping the last vowel of the base, e.g. bhūñja + ti >> bhūñj + issa + ti = bhūñjissati.

## 22. Declension of masculine nouns ending in ī

### 以 ī 结尾的阳性名词的词尾变化 (名词之 III)

Pakkhī (Bird)

Case	Singular	Plural
Nom., Voc.	pakkhī	pakkhī, pakkhino
Acc.	pakkhinam̄, pakkhim̄	pakkhī, pakkhino
Ins.	pakkhinā	pakkhībhi, pakkhīhi
Dat., Gen.	pakkhino, pakkhissa	pakkhīnam̄
Abl.	pakkhinā, pakkhimhā, pakkhismā	pakkhībhi, pakkhīhi
Loc.	pakkhini, pakkhimhi, pakkhismim̄	pakkhīsu

Some of the similarly declined are:-

hatthī = elephant

sāmī = lord

kuṭṭhī = leper

dāṭhī = tusker

bhogī = serpent

pāpakārī = evil-doer

dīghajīvī = possessor of a long life

setṭṭhī = millionaire

bhāgī = sharer

sukhī = receiver of comfort, happy

mantī = minister

karī = elephant

sikhī = peacock

balī = a powerful person

sasī = moon

chattī = possessor of an umbrella

mālī = one who has a garland

sārathī = charioteer

gaṇī = one who has a following

## Exercise 8

### Suggested Solutions

#### Translate into English

1. Mantī hatthinaṃ āruhissati.
2. Mayaṃ setṭhino geham̄ gamissāma.
3. Tvaṃ sāmino puttassa kapiṃ dadissasi.
4. Gaṇino sukhino bhavissanti.
5. Amhākam̄ sāmino dīghajīvino na bhavanti.
6. Pāpakārī yaṭṭhinā bhogim̄ māresi.
7. Mama puttā setṭhino gāme vasissanti.
8. Kuṭṭhī sārathino pādam̄ yaṭṭhinā pahari.
9. Sikhī chattimhā bhāyissati.
10. Sārathī asse gāmamhā harissati.
11. Tumhe mālīhi sasinam̄ olokessatha.
12. Balī dāṭhino kāyaṃ chindissati.
13. Amhākam̄ mantino balino abhavim̄su.
14. Setṭhino mālino passissanti.
15. Mayaṃ gehe odanam̄ bhuñjissāma.

## Translate into Pali

1. Our lord went to the minister.
2. The millionaire will be the possessor of a long life.
3. Evil-doers will not become\* receivers of comfort.
4. The tusker will strike the leper.
5. The minister will get a peacock from the lord.
6. The charioteer will buy horses for the minister\*\*.
7. My peacocks will live on the mountain.
8. The serpents will bite the powerful.
9. The lord's sons will see the lions of the millionaire.
10. We will buy a deer from the guest.
11. The elephant killed a man with (its) feet.
12. You will not be a millionaire.
13. The king's sons will eat with the ministers.
14. The monkeys will not fall from the tree.
15. I will not carry the elephant of the charioteer.

\* "will not become" = na bhavissanti.

\*\* Dative must be used here.

## 23. Declension of masculine nouns ending in **u**

以 U 结尾的阳性名词的词尾变化 (名词之 IV)

Garu (teacher)

Case	Singular	Plural
Nom., Voc.	garu	garū, garavo
Acc.	garum	garū, garavo
Ins.	garunā	garūbhi, garūhi
Abl.	garunā, garumhā, garusmā	garūbhi, garūhi
Dat., Gen.	garuno, garussa	garūnaṁ
Loc.	garumhi, garusmiṁ	garūsu

Some of the similarly declined are:-

bhikkhu\* = monk

bandhu = relation

taru = tree

bāhu = arm

sindhu = sea

pharasu = axe

pasu = beast

ākhu = rat

ucchu = sugar-cane

veṭu = bamboo

kaṭacchu = spoon

sattu = enemy

setu = bridge

ketu = banner

susu = young one

\* Bhikkhu has an additional form 'bhikkhave' in the vocative plural.

Some nouns of the same ending are differently declined.

#### 24. Bhātu (brother)

Case	Singular	Plural
Nom.	bhātā	bhātaro
Acc.	bhātaram	bhātare, bhātaro
Ins., Abl.	bhātarā	bhātarebhi, bhātarehi, bhātūbhi, bhātūhi
Dat., Gen.	bhātu, bhātussa	bhātarānam, bhātānam, bhātūnam
Loc.	bhātari	bhātaresu, bhātusu

Voc.	bhāta, bhātā	bhātaro
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Pitu (father) is similarly declined.

## 25. Nattu (grandson)

Case	Singular	Plural
Nom.	nattā	nattāro
Acc.	nattāram	nattāre, nattāro
Ins., Abl.	nattārā	nattārebhi, nattārehi
Dat., Gen.	nattu, nattussa	nattārānam, nattānam
Loc.	nattari	nattāresu
Voc.	natta, nattā	nattāro

Some of the similarly declined are:-

satthu = adviser, teacher

kattu = doer, maker

bhattu = husband

gantu = goer

sotu = hearer

netu = leader

vattu = sayer

jetu = victor

vinetu = instructor

viññātu = knower

dātu = giver

## Remarks:-

26. The prepositions **saha** (with) and **saddhim** (with) govern the Instrumental case and are usually placed after the word governed by them. The Instrumental alone sometimes gives the meaning "with".

The equivalent to the conjunction "and" is **ca** in Pali. **Api** or **pi** also is sometimes used in the same sense.

The equivalent to "or" is **vā**.

## Exercise 9

### Suggested Solutions

#### Translate into English

1. Bandhavo susūhi saddhiမ amhākaမ gehaမ āga missanti.
2. Sattu pharasunā tava taravo chindissati.
3. Garu mayhaမ susūnaမ ucchavo adadi.
4. Bhikkhavo nattārānaမ dhammaမ desessanti.
5. Tvaမ bandhunā saha sindhuမ gamissasi.
6. Assā ca goṇā ca gāme āhiṇḍissanti.
7. Tumhe pasavo vā pakkhī vā na māressatha.
8. Mayaမ netārehi saha satthāraမ pūjessāma.
9. Bhātā veļunā pakkhiမ māresi.
10. Amhākaမ pitaro sattūnaမ ketavo āhariမsu.
11. Jetā dātāraမ bāhunā pahari.
12. Satthā amhākaမ netā bhavissati.
13. Mayaမ pitarā saddhiမ veļavo āharissāma.
14. Ahayo ākhavo bhuñjanti.
15. Mama sattavo setumhi nisīdiမsu.
16. Amhaမ bhātarō ca pitaro ca sindhuမ gacchiမsu.
17. Ahaမ mama bhātarā saha sikhino vikkiñissāmi.
18. Susavo kaṭacchunā odanaမ āhariမsu.
19. Gāmaမ gantā tarūsu ketavo passissati.
20. Setuမ kattā gāmamhā veļavo āhari.

#### Translate into Pali

1. I shall cut bamboos with my axe.
2. The teachers will look at the winner.
3. They carried sugar-canies for the elephants.
4. Hearers will come to the monks.
5. Leopards and lions do not live in villages.
6. I went to see the adviser with my brother.

7. Our fathers and brothers were merchants.
8. My brother's son killed a bird with a stick.
9. Our relations will buy peacocks and birds.
10. Monkeys and deer live on the mountain.
11. He struck my grandon's arm.
12. Enemies will carry (away) our leader's banner.
13. Builders of the bridges\* bought bamboos from the lord.
14. Rats will fear from the serpents.
15. I gave rice to my relation.
16. The giver brought (some) rice with a spoon.
17. My father's beasts were on the rock.
18. Our brothers and grandsons will not buy elephants.
19. The teacher's son will buy a horse or an ox.
20. My brother or his son will bring a monkey for the young ones.

\* Builders of the bridges = setum kattāro or setuno kattāro.

27. Adjectival nouns ending in **-vantu** and **-mantu** are differently declined from the above masculine nouns ending in -u.

1. They are often used as adjectives; but they become substantives when they stand alone in the place of the person or the thing they qualify.
2. There are declined in all genders. In the feminine, they change their final vowel, e.g. *guṇavatī, sīlavatī; guṇavantī, sīlavantī*.

## 28. Masculine ending in -u

### Declension of **Guṇavantu** (virtuous)

Case	Singular	Plural
Nom.	guṇavā	guṇavanto, guṇavantā
Acc.	guṇavantaṁ	guṇavante
Ins.	guṇavatā, guṇavantena	guṇavantebhi, guṇavantehi
Dat., Gen.	guṇavato, guṇavantassa	guṇavataṁ, guṇavantānam
Abl.	guṇavatā, guṇavantamhā, guṇavantasmā	guṇavantebhi, guṇavantehi
Loc.	guṇavati, guṇavante, guṇavantamhi, guṇavantasmim	guṇavantesu
Voc.	guṇavaṁ, guṇava, guṇavā	guṇavanto, guṇavantā

The following are declined similarly:-

dhanavantu = rich 富有的

balavantu = powerful 有权势的

bhānumantu = sun

bhagavantu = the Exalted One, fortunate

paññavantu = wise

yasavantu = famous

satimantu = mindful

buddhimantu = intelligent

puññavantu = fortunate

kulavantu = of high caste

phalavantu = fruitful

himavantu = the Himalaya, possessor of ice

cakkhumantu = possessor of eyes

sīlavantu = virtuous, observant of precepts

bandhumantu = with many relations

Those ending in -mantu should be declined as: cakkhumā, cakkhumanto, cakkhumatā and so on.

## 29. Declension of masculine nouns ending in ū

Vidū (wise man or knower)

Case	Singular	Plural
Nom., Voc.	vidū	vidū, viduno
Acc.	vidum	vidū, viduno
Ins.	vidunā	vidūbhi, vidūhi
Dat., Gen.	viduno, vidussa	vidūnam

The rest are similar to those of garu.

The following are declined similarly:-

pabhū = over-lord

sabbaññū = the omniscient one

atthaññū = knower of the meaning

vadaññū = charitable person

viññū = wise man

mattaññū = temperate, one who knows the measure

## 30. Adverbs of time

kadā = when?

tadā = then

sadā = ever, always

idāni = now

ajja = today

suve = tomorrow

hīyo = yesterday  
yadā = when, whenever  
ekadā = one day, once  
pacchā = afterwards  
purā = formerly, in former days  
sāyaṁ = in the evening  
pāto = in the morning  
parasuve = day after tomorrow  
parahīyo = day before yesterday

## Exercise 10&&&&

### Suggested Solutions

#### Translate into English

1. Bhagavā ajja sotārānam dhammaṁ desessati.
2. Bhikkhavo bhagavantaṁ vandim̄su.
3. Cakkhumanto sadā bhānumantam passanti.
4. Tadā balavanto veṭūhi arī paharim̄su.
5. Kadā tumhe dhanavantaṁ passissatha?
6. Suve mayaṁ sīlavante vandissāma.
7. Bhagavanto sabbaññuno bhavanti.
8. Vīduno kulavato geham̄ gacchim̄su.
9. Himavati kapayo ca pakkhino ca isayo ca vasiṁsu.
10. Puññavato nattā buddhimā bhavi.
11. Kulavataṁ bhātaro dhanavanto na bhavim̄su.
12. Aham̄ Himavantamhi phalavante rukkhe passim̄.
13. Purā mayaṁ Himavantaṁ gacchimha.
14. Hīyo sāyaṁ bandhumanto yasavataṁ gāmaṁ gacchim̄su.
15. Viññuno pacchā pabhuno gehe vasissantī

#### Translate into Pali

1. Sons of the wealthy are not always wise.
2. One who has relations does not fear enemies.

3. The brothers of the virtuous will bow down to the Exalted One.
4. Your grandsons are not intelligent.
5. Tomorrow the wise men will preach to the men of the high caste.
6. Today the rich will go to a mountain in the Himalayas.
7. There are fruitful trees, lions and leopards in the garden of the rich man.
8. When will the famous men come to our village?
9. The sons of the powerful will always be famous.
10. Once, the wise man's brother struck the virtuous man.
11. Formerly I lived in the house of the over-lord.
12. Yesterday there were elephants and horses in the garden.
13. Now the man of high caste will buy a lion and a deer.
14. Our fathers were mindful.
15. Once we saw the sun from the rich man's garden.

## Declension of Feminine Nouns 阴性名词的词尾变化

31. There are no nouns ending in -a in feminine.

Vanitā (woman)

Case	Singular	Plural
Nom.	vanitā	vanitā, vanitāyo
Acc.	vanitām̄	vanitā, vanitāyo
Abl., Ins.	vanitāyā	vanitābhi, vanitāhi
Dat., Gen.	vanitāya	vanitānam̄
Loc.	vanitāyam̄, vanitāya	vanitāsu
Voc.	vanite	vanitā, vanitāyo

The following are declined similarly:-

kaññā = girl

gañgā = river

nāvā = ship  
ammā = mother  
disā = direction  
senā = army, multitude  
sālā = hall  
bhariyā = wife  
vasudhā = earth  
vācā = word  
sabhā = society  
dārikā = girl  
latā = creeper  
kathā = speech  
paññā = wisdom  
valavā = mare  
lañkā = Ceylon  
pipāsā = thirst  
khudā = hunger  
niddā = sleep  
pūjā = offering  
parisā = following, retinue  
gīvā = neck  
jivhā = tongue  
nāsā = nose  
jañghā = calf of the leg shank  
guhā = cave  
chāyā = shadow, shade  
tulā = scale, balance  
silā = stone  
vālukā = sand  
mañjūsā = box  
mālā = garland  
surā = liquor, intoxicant  
visikhā = street  
sākhā = branch  
sakkharā = gravel  
devatā = deity  
dolā = palanquin  
godhā = iguana

## The Imperative 祈使句

32. The Imperative Mood is used to express command, prayer, advice or wish. This is called Pañcamī in Pali and includes the Benedictive.

Paca (to cook)

Person	Singular	Plural
3rd	(so) pacatu = let him cook	(te) pacantu = let them cook
2nd	(tvam) paca, pacāhi = cookest thou	(tumhe) pacatha = cook you
1st	(aham) pacāmi = let me cook	(mayam) pacāma = let us cook

The following are conjugated similarly:-

hotu = let it be

pivatu = let him drink

jayatu = let him conquer

rakkhatu = let him protect

ṭhapetu = let him keep

bhavatu = let it be

gacchatu = let him go

pakkhipatu = let him put in

bhāsatu = let him say

[090801]

## The Optative or Potential 条件(选择)句

33. The Potential Mood - called "Sattami" in Pali - expresses probability, command, wish, prayer, hope, advice and capability. It is used in conditional or hypothetical sentences in which one statement depends upon another.

Verbs containing auxiliary parts *may*, *might*, *can*, *could*, *should* and *would* are included in this mood.

### Paca (to cook)

Case	Singular	Plural
3rd	(So) paceyya = if he (would) cook	(Te) paceyyum = if they (would) cook
2nd	(Tvaṁ) paceyyāsi = if thou (wouldst) cook	(Tumhe) paceyyātha = if you (would) cook
1st	(Ahaṁ) paceyyāmi = if I (would) cook	(Mayaṁ) paceyyāma = if we (would) cook

The following are conjugated similarly:-

bhuñjeyya (if he eats)

nahāyeyya (if he bathes)

katheyya (if he says)

āhareyya (if he brings)

ṭhapeyya (if he keeps)

bhaveyya (if he becomes; if he would be)

**Note.** Equivalents to "if" are *sace*, *yadi* and *ce*; but *ce* should not be used at the beginning of a sentence.

## Exercise 11

### Suggested Solutions

#### Translate into English

- Vanitāyo nāvāhi gaṅgāyaṁ gacchantu.
- Tvam̄ sālāyaṁ kaññānaṁ odanam̄ pacāhi.
- Sace tumhe nahāyissatha, ahaṁ pi nahāyissāmi.
- Yadi so sabhāyaṁ katheyya, ahaṁ pi katheyyāmi.
- Laṅkāya bhūpatino senāyo jayantu.
- Devatā vasudhāyaṁ manusse rakkhantu.
- Sace te vālukam̄ āhareyyum̄ aham̄ (tam̄) kiṇissāmi.

8. Tumhe dārikāya hatthe mālam̄ thapetha.
9. Sālāya chāyā vasudhāya patati.
10. Corā mañjūsāyo guham̄ hariṁsu.
11. Kaññāyo godhaṁ sakkharāhi pahariṁsu.
12. Hatthī soṇḍāya taruno sākham̄ chindi.
13. Sace mayam̄ guhāyāṁ sayeyyāma pasavo no haneyyuṁ.
14. Tumhe mittehi saha suram̄ mā pivatha\*.
15. Mayaṁ parisāya saddhiṁ odanam̄ bhuñjissāma.
16. Bhānumato pabhā sindhumi bhavatu.
17. Dārikā kaññāya nāsāyaṁ sakkharam̄ pakkhipi.
18. Tumhe parisāhi saddhiṁ mama katham̄ suñātha.
19. Amhākaṁ ammā dolāya gāmaṁ agacchi.
20. Sace tvaṁ valavam̄ kiñeyyāsi, aham̄ assam̄ kiñissāmi.

\* Mā pivatha = do not drink. Particle mā should be used in such a place instead of na.

### Translate into Pali

1. The robber carried the box to the cave.
2. Go to your village with your mothers.
3. Let the women go along the river in a ship.
4. If he buys a deer I will sell my mare.
5. We heard the speech of the girl at the meeting.
6. We utter words with our tongues.
7. Do not strike the iguana with pebbles.
8. May my following be victorious in the island of Lañkā.
9. May our offerings be to the wise.
10. Adorn\* the maiden's neck with a garland.
11. The shadow of the creeper falls on the earth.
12. The woman brought a scale from the hall.
13. Do not drink liquor with girls and boys.
14. If you will cook rice I will give food to the woman.
15. May the deities protect our sons and grandsons.

16. The girls brought sand from the street.
  17. My following cut the branches of the tree.
  18. Let the elephant bring a stone to the street.
  19. The beasts will kill him if he will sit in the cave.
  20. There are gems in the maiden's box.
- \* Adorn -- alaṅkarohi.

### 34. Declension of feminine stems ending in -i

Bhūmi (earth, ground or floor)

Case	Singular	Plural
Nom., Voc.	bhūmi	bhūmi, bhūmiyo
Acc.	bhūmiṁ	bhūmi, bhūmiyo
Abl., Ins.	bhūmiyā, bhūmyā	bhūmībhi, bhūmīhi
Dat., Gen.	bhūmiyā	bhūmīnaṁ
Loc.	bhūmiyāṁ, bhūmiyā	bhūmīsu

The following are declined similarly:-

ratti = night

aṭavi = forest

doṇi = boat

asani = thunder-bolt

kitti = fame

**yuvati** = maiden

sati = memory

mati = wisdom

khanti = patience

aṅguli = finger

patti = infantry

vutṭhi = rain

yatṭhi = (walking) stick

nāli = corn-measure

dundubhi = drum

dhūli = dust

vuddhi = increase, progress

### 35. Declension of feminine stems ending in -ī

Kumārī (girl, damsel)

Case	Singular	Plural
Nom., Voc.	kumārī	kumārī, kumāriyo
Acc.	kumārim̄	kumārī, kumāriyo
Abl., Ins.	kumāriyā	kumārībhi, kumārīhi
Dat., Gen.	kumāriyā	kumārīnam̄
Loc.	kumāriyam̄, kumāriyā	kumārīsu

The following are declined similarly:-

nārī = woman

taruṇī = young woman

rājim̄ = queen

itthī = woman

sakhī = woman-friend

brāhmaṇī = brahman woman

bhaginī = sister

dāsī = slave woman

devī = queen, goddess

sakuṇī = bird (female)

migī = deer (female)

sīhī = lioness

kukkuṭī = hen

kākī = she-crow

nadī = river

vāpī = tank

pokkharaṇī = pond

kadalī = plantain

gāvī = cow

mahī = earth, the river of that name

hatthinī = she-elephant

## Absolutives or so-called Indeclinable Past Participles

绝对式/无词尾变化的过去分词（过去分词的绝对式）

36. The words ending in *tvā*, *tvāna*, *tūna* and *ya*, like *katvā* (having done), *gantvāna* (having gone), and *ādāya* (having taken), are called **Absolutives**, which cannot be declined. All other participles, being verbal adjectives, are declined.

Some European Pali scholars have called them "**gerunds**"; but, as the Past Participles may be used in their place without affecting the sense, they resemble more in the Active Past Participle, e.g.,

In the sentence:

*So gāmañ gantvā bhattañ bhuñji*  
(Having gone to the village, he ate rice)...

**"*gantvā*" may be replaced by Past Participle *gato*.**

In analysing a sentence, these go to the extension of the predicate, which in fact shows that they are neither gerunds nor participles.

Examples:

1. pacitvā = having cooked
2. bhuñjitvā = having eaten
3. pivitvā = having drunk
4. sayitvā = having slept
5. ṭhatvā = having stood
6. pacitūna = having cooked
7. ādāya = having taken 已经取
8. vidhāya = having commanded or done
9. pahāya = having left
10. nahātvā = having bathed
11. kīlitvā = having played
12. okkamma = having gone aside

### Remark

- A. **Tvā**, **tvāna** and **tūna** may be optionally used, and they are added to the base by means of a connection vowel i, when the base is not ending in a long ā.
- B. "Ya" is mostly added to the roots compounded with prefixes, e.g. ā + dā + ya = ādāya, vi + dhā + ya = vidhāya.

In other cases it is sometimes assimilated with the last consonant of the base or sometimes interchanged with it, e.g.,

(1) Assimilated:

ā + gam + ya = āgamma (having come)

ni + kham + ya = nikamma (having come out)

(2) Interchanged:

ā + ruh + ya = āruyha (having ascended)

pa + gah + ya = paggayha (having raised up)

o + ruh + ya = oruyha (having descended)

## Exercise 12

### Suggested Solutions

#### Translate into English

1. Brāhmaṇī kumāriyā saddhiṁ nadiyam nahātvā geham agami.
2. Nāriyo odanaṁ pacitvā bhuñjītvā kukkuṭinam pi adam̄su.
3. Kumāriyo sakhīhi saha vāpiṁ gantvā nahāyissanti.
4. Rājinī dīpā nikamma nāvaya gamissati.
5. Vānarī itthiyo passitvā tarum āruyha nisidi.
6. Taruṇī hatthehi sākham ādāya ākaḍḍhi\*.
7. Tumhe vāpiṁ taritvā\*\* aṭavim pavisatha\*\*\*.
8. Dīpayo aṭavīsu ṭhatvā migī māretvā khādanti.
9. Yuvatīnaṁ pitaro aṭaviyā āgamma bhuñjītvā sayim̄su.
10. Hathinī pokkharaṇim oruyha nahātvā kadaliyo khādi.
11. Sīhī migim māretvā susūnaṁ dadissati.
12. Gāviyo bhūmiyam sayitvā utṭhahitvā\*\*\*\* aṭavim pavisiṁsu.
13. Mama mātulānī puttassa dundubhim ānessati.
14. Sakunī mahiyam āhiṇḍitvā āhāram labhati.
15. Kākī taruno sākhāsu nisiditvā ravitvā\*\*\*\*\* ākāsam uḍḍessanti.

\* Pulled; dragged.

\*\* Having crossed.

\*\*\* (you) enter.

\*\*\*\* Having risen.

\*\*\*\*\* Having crowded or having made a noise.

#### Translate into Pali

1. Having killed a deer in the forest the lioness ate it.

2. Having gone to the village the brahman woman bought a hen yesterday.
3. The damsels went to the tank, and having bathed and played there, came home.
4. The she-monkey, having climbed the tree, sat on a branch.
5. The brothers of the girl, having played and bathed, ate rice.
6. Sisters of the boys, having bought garlands, adorned the neck of the queen.
7. Having crossed the river, the she-elephant ate plantain (trees) in the garden of a woman.
8. Having brought a boat, our sisters will cross the tank and enter the forest.
9. Having cooked rice for the father, the maiden went to the pond with her (female) friends.
10. Having come from the wood, the damsel's father fell on the ground.
11. The cows and oxen of the millionaire, having drunk from the tank, entered the forest.
12. Having bought a drum, the woman's sister gave (it) to her friend.
13. Having gone to the forest along the river, our brothers killed a lioness.
14. The queen, having come to the king's tank, bathed there\* with her retinue and walked in the garden.
15. The she-crow, having sat on the branch slept there\* after crowing\*\*.

\* There = tattha.

\*\* "Ravītvā" may be used for "after crowing".

\*\*\*\*The New Pali Course Book 1

### 37. Feminine nouns ending in -u

Dhenu (cow [of any kind])

Case	Singular	Plural
Nom., Voc.	dhenu	dhenū, dhenuyo
Acc.	dhenuṁ	dhenū, dhenuyo
Abl., Ins.	dhenuyā	dhenūbhī, dhenūhi
Dat., Gen. 为/属	dhenuyā	dhenūnam

Loc.	dhenuyām, dhenuyā	dhenūsu
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Some of the similarly declined are:-

yāgu = rice gruel

kāsu = pit 坑洞

vijju = lightning 闪电

raju = rope 绳子

daddu = eczema 湿疹

kacchu = itch 痒

kañeru = she-elephant

dhātu = element

sassu = mother-in-law

38. Mātu is differently declined from the above.

Mātu (mother)

Case	Singular	Plural
Nom.	mātā	mātarō
Acc.	mātarām	mātare, mātarō
Abl., Ins.	mātarā, (mātuyā)	mātarebhi, māterehi, mātūbbhi, mātūhi
Dat., Gen.	mātuyā	mātarānam, mātānam, mātūnam
Loc.	mātari	mātaresu, mātusu
Voc.	māta, māte	mātarō

Dhītu (daughter) and duhitu (daughter) are declined like mātu.

39. Adverbs of Place 方位副词

tattha = there

ettha = here

idha = here

upari = up, over  
tiriyaṁ = across  
kattha = where?  
tatra = there  
kuhiṁ = where?  
anto = inside  
antarā = between  
sabbattha = everywhere  
ekattha = in one place  
kuto = from where?  
tato = from there

## Exercise 13

### Suggested Solutions

#### Translate into English

1. Dāsiyā mātā dhenuṁ rajjuyā bandhitvā ānesi.
2. Mayham mātulānī yāgum pacitvā dhītarānaṁ dadissati.
3. Kaṇeruyo aṭaviyam āhiṇḍitvā tattha kāsūsu patim̄su.
4. Dhanavatiyā sassu idha āgamma bhikkhū vandissati.
5. Rājiniyā dhītaro ārāmaṁ gantvā satthāram mālāhi pūjesuṁ.
6. Kaññānaṁ pitaro dhītarānaṁ vuddhiṁ icchanti.
7. Kuto tvam dhenuyo kiñissasi?
8. Kattha tava bhaginiyo nahāyitvā pacitvā bhuñjiṁsu?
9. Te gehassa ca rukkhassa ca antarā kīlimesu.
10. Nāriyā duhitaro gehassa anto mañcesu sayissanti.
11. Dhītuyā jaṅghāyam daddu atthi.
12. Yuvatī mālā pilandhitvā sassuyā geham gamissati.
13. Amhākaṁ mātarānaṁ gāviyo sabbattha caritvā bhuñjitvā sāyaṁ ekattha sannipatanti\*.
14. Dhanavatiyā nattāro magge tiriyaṁ dhāvitvā aṭavim̄ pavisitvā nilīyiṁsu\*\*.
15. Asani rukkhassa upari patitvā sākhā chinditvā taruṁ māresi.

\* Sannipatati = assembles; comes together.

\*\* Nilīyati = hides oneself.

## Translate into Pali

1. The girl's mother gave a garland to the damsel.
2. Having tied the cows with ropes the woman dragged (them) to the forest.
3. Having wandered everywhere in the island, the damsel's sister came home and ate (some) food.
4. Where does your mother's sister live?
5. My sister's daughters live in one place.
6. When will they come to the river?
7. The queen's mother-in-law came\* here yesterday and went back\*\* today.
8. Having bathed in the tank, the daughters of the rich woman walked across the garden.
9. Our aunts will cook\* rice-gruel and drink it with women friends.
10. The cows of the mother-in-law walk between the rock and the trees.
11. When will your mothers and daughters go to the garden and hear the words of the Buddha?
12. From where did you bring the elephant?
13. Sons of the queen went\* along the river\*\*\* to a forest and there fell in a pit.
14. There is itch on the hand of the sister.
15. The thunder-bolt fell\* on a rock and broke it into two\*\*\*\*.

\* Use absolutives like *gantvā*.

\*\* Went back = *paṭinivatti* or *paccāyami*.

\*\*\* Along the river = *nadiṁ anu* or *nadī passena*.

\*\*\*\* Breaks into two = *dvidhā bhindati*.

## Neuter Gender 中性名词

### 40. Declension of neuter nouns ending in -a

#### Nayana (eye)

Case	Singular	Plural
Nom.	<i>nayanam</i>	<i>nayanā, nayanāni</i>
Acc.	<i>nayanam</i>	<i>nayanā, nayanāni</i>

Ins.	nayanena	nayanebhi, nayanehi
Dat.	nayanāya, nayanassa	nayanānam
Abl.	nayanā, nayanamhā, nayanasmā	nayanebhi, nayanehi
Gen.	nayanassa	nayanānam
Loc.	nayane, nayanamhi, nayanasmīm	nayanesu
Voc.	nayana, nayanā	nayanāni

The following are declined similarly:-

dhana = wealth

phala = fruit

dāna = charity, alms

sīla = precept, virtue

puñña = merit, good action

pāpa = sin

rūpa = form, image

sota = ear

ghāna = nose

pīṭha = chair

vadana = face, mouth

locana = eye

maraṇa = death

**ceti = shrine**

paduma = lotus

paṇṇa = leaf

susāna = cemetery

āyudha = weapon

amata = ambrosia

tiṇa = grass

udaka = water

jala = water

pulina = sand

sopāṇa = stair

hadaya = heart

arañña = forest

vattha = cloth

suvaṇṇa = gold

sukha = comfort  
dukkha = trouble, pain  
mūla = root, money  
kula = family, caste  
kūla = bank (of a river, etc.)  
bala = power, strength  
vana = forest  
puppha = flower  
citta = mind  
chatta = umbrella  
aṇḍa = egg  
kāraṇa = reason  
ñāṇa = wisdom  
khīra = milk  
nagara = city

## The Infinitive 不定式

41. The sign of the infinitive is **-tuṁ**. It is used as in English:

pacitum = to cook  
pivitum = to drink  
bhottum or bhuñjitum = to eat  
laddhum or labhitum = to get  
dātum = to give  
pātum = to drink  
gantuṁ = to go  
kātum = to do  
haritum = to carry  
āharitum = to bring

**Tuṁ** is simply added to the roots of one syllable to form the infinitive. An extra -i- is added before tuṁ in the case of the bases consisting of more than one syllable.

### Exercise 14

#### Suggested Solutions

### Translate into English

1. Dhanavanto bhātarānaṁ dhanam̄ dātum̄ na icchanti.

2. Dānam̄ datvā sīlam̄ rakkhitvā sagge\* nibbattitum̄\*\* sakkonti\*\*\*.
3. Kumārī alātam̄ ānetvā bhattam̄ pacitum̄ aggim̄ jālessati.
4. Nāriyo nagarā nikhamma udakaṁ pātum̄ vāpiyā kūlaṁ gacchim̄su.
5. Nattāro araññā phalāni āharitvā khāditum̄ ārabhim̄su\*\*\*\*.
6. Sīlavā isi dhammaṁ desetum̄ pīthe nisīdi.
7. Coro āyudhena paharitvā mama pituno aṅgulim̄ chindi.
8. Yuvatiyo padumāni ocinitum̄\*\*\*\*\* nadim̄ gantvā kūle nisīdim̄su.
9. Mayaṁ chattāni ādāya susānam̄ gantvā pupphāni ocinissāma.
10. Kaññā vattham̄ ānetum̄ āpañam̄ gamissati.
11. Tumhe vanam̄ gantvā gāvīnam̄ dātum̄ paññāni āharatha.
12. Mayaṁ locanehi rūpāni passitvā sukham̄ dukkham̄ ca labhāma.
13. Tvaṁ sotena suñitum̄ ghāñena ghāyitum̄\*\*\*\*\* ca sakkosi.
14. Kukkuṭiyā aṇḍāni rukkhassa mūle santi.
15. Viduno amataṁ labhitvā maraṇam̄ na bhāyanti.
16. Manussā cittena cintetvā\*\*\*\*\* puññāni karissanti.
17. Tumhe dhammaṁ sotum̄ ārāmaṁ gantvā puline nisīdatha.
18. Dhanavanto suvaññam̄ datvā ñāñam̄ laddhum̄ na sakkonti.
19. Dārako chattam̄ gañhitum̄\*\*\*\*\* sopāñam̄ āruhi.
20. Mama bhaginī puññam̄ labhitum̄ sīlam̄ rakkhissati.

\* Sagga = heaven.

\*\* To be born.

\*\*\* Are able.

\*\*\*\* Began.

\*\*\*\*\* To gather, to collect.

\*\*\*\*\* To smell.

\*\*\*\*\* Having thought.

\*\*\*\*\* To take.

## Translate into Pali

1. The boys went to the foot of the tree to eat fruits.
2. The maiden climbed the tree to gather flowers.
3. I went into the house to bring an umbrella and a cloth.
4. The girl asked for a fire-brand to make a fire.
5. We are able to see objects (=forms) with our eyes.
6. You smell with your nose and hear with your ears.
7. Having gone to hear the doctrine, they sat on the sand.
8. People are not able to purchase wisdom with (their) gold.
9. Having divided\* his wealth the rich man gave (them) to his sons and daughters.

10. The maidens went out of the city (in order) to bathe in the river.
11. There were umbrellas in the hands of the women on the road.
12. Having struck her with a weapon, the enemy wounded\*\* the hand of my mother-in-law.
13. Having gone to the garden they brought flowers and fruits for the boys.
14. He will go to the forest in order to bring leaves and grass for the cows.
15. The girls and boys brought lotuses from the pond (in order) to offer to the shrine.
16. Having bathed in the tank, our sisters and brothers came home to eat and sleep.
17. Having seen a leopard the boy ran across the garden and crossed\*\*\* the river.
18. You get merit through charity and virtue.
19. Having grazed (eaten grass) in the cemetery, my aunt's cows went to the tank in order to drink water.
20. The maidens bought flowers in order to make\*\*\*\* garlands for (their) sisters.

\* Bhājetvā.

\*\* Vanītam akasi.

\*\*\* Tari.

\*\*\*\* Kātum; patiyādetum.

#### 42. Neuter nouns ending in -i

Aṭṭhi (bone, seed)

Case	Singular	Plural
Nom., Voc.	aṭṭhi	aṭṭhī, aṭṭhīni
Acc.	aṭṭhiṁ	aṭṭhī, aṭṭhīni
Ins.	aṭṭhinā	aṭṭhībhi, aṭṭhīhi
Dat., Gen.	aṭṭhino, aṭṭhissa	aṭṭhīnam
Abl.	aṭṭhinā, aṭṭhimhā, aṭṭhisma	aṭṭhībhi, aṭṭhīhi
Loc.	aṭṭhini, aṭṭhimhi, aṭṭhismiṁ	aṭṭhisu, aṭṭhīsu

The following are similarly declined:

1. vāri = water
2. akkhi = eye

3. sappi = ghee 酥油
4. dadhi = curd 凝乳
5. acci = flame 火焰
6. satthi = thigh 大腿

#### 43. Neuter nouns ending in -u

Cakkhu (eye)

Case	Singular	Plural
Nom., Voc.	cakkhu	cakkhū, cakkhūni
Acc.	cakkhum	cakkhū, cakkhūni
Ins.	cakkhunā	cakkhūbhi, cakkhūhi

The rest are similar to those of **garu**.

The following are declined similarly:-

- āyu = age
- dhanu = bow
- madhu = honey
- assu = tear
- jānu, jaññu = knee
- dāru = firewood
- ambu = water
- tipu = lead
- vasu = wealth
- vapu = body
- vatthu = ground, base
- jatu = sealing wax

#### 44. Some more particles 小品词

Particles, named **avyaya** in Pali, consists of adverbs, conjunctions, prepositions, indeclinable past participles ending in **tvā**, **tvāna**, **tūna** and **ya**, and infinitives.

- āma = yes
- evam = thus, yes
- addhā = certainly
- vā, athavā = or
- puna = again
- tathā = in that way
- sakim = once

sanikam = slowly

sīgham = quickly, soon

purato = in the front of, before

yāva, tāva = till then, so long

nānā = separately

vinā = without

kathaṁ = how?

kasmā = why?

## Exercise 15

### Suggested Solutions

#### Translate into English

1. Mayaṁ gāviyā khīraṁ, khīramhā dadhim, dadhimhā sappiñ ca labhāma.
2. Mātā dhītuyā akkhīsu assūni disvā (tassā)\* vadanaṁ vārinā dhovi.
3. Kasmā tvaṁ ajja vāpiṁ gantvā puna nadim gantuṁ icchasi?
4. Kathaṁ tava bhātaro nadiyā padumāni ocinitvā āharissanti?
5. Addhā te dhanūni ādāya vanam pavisitvā migam māretvā ānessanti.
6. Amhākaṁ pitaro tadā vanamhā madhum āharitvā dadhinā saha bhuñjim̄su.
7. Mayaṁ suve tumhehi\*\* vinā araññaṁ gantvā dārūni bhañjissāma\*\*\*.
8. Kumārā sīgham dhāvitvā vāpiyam kīlitvā sanikam gehāni agamīmsu.
9. Tumhe khīram pivitum icchatha, athavā dadhim bhuñjituṁ?
10. Yāva mayham pitā nahāyissati tāva aham idha titthāmi.
11. Yathā bhūpati āñāpeti tathā tvam kātum icchasi?
12. Āma, aham bhūpatino vacanam atikkamituṁ\*\*\*\* na sakkomi.

\* Of her.

\*\* Ablative must be used with "vinā".

\*\*\* Bhañjati = breaks.

\*\*\*\* To surpass.

#### Translate into Pali

1. Do you like to drink milk or to eat curd?
2. First\* I will drink gruel and then eat curd with honey.
3. Go quickly to the market to bring some ghee.
4. Having bathed in the sea why do you like to go again there now?
5. Do you know how our fathers gathered honey from the forests?

6. I will stay on the river bank till you cross the river and come back.
7. My mother-in-law went to the city without her retinue and returned with a sister.
8. The millionaire fell on (his) knees\*\* before the king and bowed down at his feet.
9. Is your horse able to run fast?
10. Yes, certainly it will run fast.
11. Having gone to the forest, with bows in hands, our brothers killed an elephant and cut its tasks.
12. Why does your father walk slowly on the sand?

\* Paṭhamam, adv.

\*\* Jānūhi patitvā (don't use the locative).

\*\*\*\*The New Pali Course Book 1

## Classification of Nouns 名词的分类

45. Nouns are divided into 5 classes, viz:-

1. Nāmanāma = substantives and proper nouns 专有名词
2. Sabbanāma = pronouns 代名词
3. Samāsanāma = compound nouns 合成词
4. Taddhitānāma = derivatives from nouns or substantives 派生词
5. Kitakanāma = verbal derivatives

[3] Compound nouns are formed by the combination of two or more words, e.g.,

nīluppala = blue water-lily

rājaputta = king's son

hattha-pāda-sīsāni = hands, feet and the head

[4] Verbal derivatives, otherwise called Primary Derivatives, are formed from the verbal root itself by adding suffixes, e.g.,

paca (to cook) + ḥa = pāka (cooking)

dā (to give) + aka = dāyaka (giver)

nī (to lead) + tu = netu (leader)

[5] Taddhita nouns or Secondary Derivatives are formed from a substantive or primary derivative by adding another suffix to it, e.g.,

nāvā (ship) + ika (in the meaning of engaged) = nāvika (sailor)

[1] The first group of this classification includes concrete, common, proper, and abstract nouns other than that of Primary and Secondary Derivatives.

## Pronouns 代名词

46. Pronouns admit of all genders as they stand for every person or thing which are in different genders. They become adjectives when they qualify other nouns. They have no vocative forms.

Declension of relative pronoun ya (which, who) 关系代词 ya 的词尾变化  
Masculine

Case	Singular	Plural
Nom.	yo	ye
Acc.	yam	ye
Ins.	yena	yebhi, yehi
Dat., Gen.	yassa	yesam, yesānam
Abl.	yamhā, yasmā	yebhi, yehi
Loc.	yamhi, yasmīm	yesu

### Feminine

Case	Singular	Plural
Nom.	yā	yā, yāyo
Acc.	yam	yā, yāyo
Ins., Abl.	yāya	yābhi, yāhi
Dat., Gen.	yassā, yāya	yāsam, yāsānām
Loc.	yassam, yāyam	yāsu

### Neuter

Case	Singular	Plural
Nom	yam	ye, yāni
Acc.	yam	ye, yāni

The rest is similar to that of masculine.

Similarly declined are:

sabba = all  
pubba = former, eastern  
itara = the other  
aññatara = certain  
añña = other, another  
katara = which ([one](#) of the two)  
katama = which ([one](#) of the many)  
apara = other, western  
ubhaya = both  
para = other, the latter  
ka (kiṁ) = who, which

## Adjectives (Pronominal)形容词 ( 代名词性质的 )

47. Adjectives in Pali are not treated separately from nouns, as they take all the inflections of the nouns. Almost all pronouns become adjectives when they are used before a substantive of the same gender, number and case. They are pronouns when they stand alone in a sentence. This difference will become clear from the following exercise.

### Exercise 16

#### Suggested Solutions

#### Translate into English

1. Sabbesam nattāro paññavanto na bhavanti.
2. Sabbā itthiyo vāpiyam nahātvā padumāni piṇḍahitvā āgacchiṁsu.
3. Añño vāñijo sabbam dhanam yācakānam datvā geham pahāya pabbaji\*.
4. Mātā ubhayāsam pi dhītarānam vatthāni kiñitvā dadissati.
5. Ko nadiyā vāpiyā ca antarā dhenum harati?
6. Kassa putto dakkhiṇam disam gantvā vīhiṁ āharissati?
7. Ye pāpāni karonti te niraye\*\* nibbattitvā dukkham labhissanti.
8. Kāsam dhītarō vanamhā dārūni āharitvā odanam pacissanti?
9. Katarena maggena so puriso nagaram gantvā bhaṇḍāni\*\* kiñi?
10. Itarā dārikā vanitāya hatthā pupphāni gahetvā cetiyam pūjesi.
11. Paresam dhanam dhaññam vā gaṇhitum mā cintetha.

12. Aparo aññissam̄ vāpiyam̄ nahātvā pubbāya disāya nagaram̄ pāvisi\*\*\*.

\* Left the household life; became a monk. 出家

\*\* Bhaṇḍa = (n) goods.

\*\*\* Entered.

## Translate into Pali

1. All entered the city (in order) to see gardens, houses and streets.
2. The daughters of all the women in the village walked along the path to the shrine.
3. Another maiden took a lotus and gave (it) to the farmer.
4. Which man will bring some milk for me?
5. Who stands on the bank of the river and looks in the southern direction?
6. Sons of all rich men do not always become wealthy.
7. Whose grandsons brought the cows here and gave (them) grass to eat?
8. Tomorrow, all women in the city will come out from there and wander in the forest.
9. The other woman, having seen a leopard on the street, ran across the garden.
10. Whosoever\* acquires merit through charity will be born in heaven.
11. A certain man brought lotuses from the pond, another man carried (them) to the market to sell.
12. My brother's son broke the branches of the other tree (in order) to gather flowers, leaves and fruits.

\* Yo koci.

## 48. Declension of demonstrative pronoun **ta** (that)

### Masculine

Case	Singular	Plural
Nom.	so (he)	te (they)
Acc.	tam̄, nam̄ (him)	te, ne (them)
Ins.	tena (by, with or through him)	tebhi, tehi (by, with or through them)
Dat., Gen.	tassa (to him, his)	tesam̄, tesānam̄

Abl.	tamhā, tasmā	tebhi, tehi
Loc.	tamhi, tasmiṁ	tesu

### Feminine

Case	Singular	Plural
Nom.	sā (she)	tā, tāyo (those women)
Acc.	taṁ, naṁ (her)	tā, tāyo (them)
Ins., Abl.	tāya	tābhi, tāhi
Dat., Gen.	tassā, tāyo	tāsam, tāsānam
Loc.	tassam, tāyam	tāsu

### Neuter

Case	Singular	Plural
Nom.	taṁ (it)	te, tāni (those things)
Acc.	taṁ (it)	te, tāni (those things)

The rest is similar to that of the masculine.

**Eta** (that or this) is declined like **ta**. One has only to prefix an "e" to the forms of **ta**, e.g. **eso**, **ete**, **etam**, **enam**, and so on.

49. Declension of demonstrative pronoun **ima** (this)

### Masculine

Case	Singular	Plural
Nom.	ayaṁ = this (man)	ime = these (men)
Acc.	imam	ime
Ins.	anena, iminā	ebhi, ehi, imebhi, imehi
Dat., Gen.	assa, imassa	esam, esānam, imesam, imesānam
Abl.	asmā, imamhā, imasmā	ebhi, ehi, imebhi, imehi
Loc.	asmim, imamhi, imasmiṁ	esu, imesu

## Feminine

Case	Singular	Plural
Nom.	ayaṁ = this (woman)	imā, imāyo = these (women)
Acc.	imaṁ	imā, imāyo
Ins., Abl.	imāya	imābhi, imāhi
Dat., Gen.	assā, assāya, imissā, imissāya, imāya	imāsam, imāsānam
Loc.	assam, imissam, imāyam	imāsu

## Neuter

Case	Singular	Plural
Nom.	idam, imaṁ = this (thing)	ime, imāni = these (things)
Acc.	idam, imaṁ	ime, imāni

The rest is similar to that of the masculine.

## Exercise 17

### Suggested Solutions

### Translate into English

1. Ayam sīho tamhā vanamhā nikkhamma imasmiṁ magge ṭhatvā ekaṁ itthiṁ māresi.
2. So tāsaṁ yuvatīnaṁ tāni vatthāni vikkīṇitvā tāsaṁ santikā\* mūlam labhissati.
3. Imissā dhītaro tamhā vanamhā imāni phalāni āhariṁsu, aññā nāriyo tāni khāditum gaṇhiṁsu.
4. Imā sabbā yuvatiyo tam ārāmaṁ gantvā dhammaṁ sutvā Buddhaṁ padumehi pūjessanti.
5. Ime manussā yāni puññani vā pāpāni vā karonti tāni te anugacchanti\*\*\*.
6. Tassā kaññāya mātā dakkhiṇāya disāya imaṁ gāmaṁ āgantvā idha ciraṁ\*\*\*\* vasissati.
7. Tassa nattā imassa bhātarā saddhiṁ Kolambanagaram\*\*\*\*\* gantvā tāni bhandāni vikkīṇissati.

8. Tā nāriyo etāsaṁ sabbāsaṁ kumārīnaṁ hatthesu padumāni  
ṭhapesuṁ\*\*\*\*\* , tā tāni haritvā cetiyam pūjesuṁ.
  9. Tassā rājiniyā etā dāsiyo imehi rukkhehi pupphāni ocinitvā imā  
mālāyo karim̄su.
  10. Kesaṁ so imaṁ dhanam datvā sukhāṁ labhissati?
  11. Yo magge gacchati, tassa putto suram pivitvā ettha sayati.
  12. Ke tam̄ khettam\*\*\*\*\* gantvā tiṇam āharitvā imāsaṁ gāvīnam  
datvā khīram labhitum icchanti?
- \* Santika = near (but here: tāsaṁ santikā = from them).
- \*\* Mūla (n) money, cash.
- \*\*\* Anugacchati = follows.
- \*\*\*\* Ciraṁ (m) for a long time.
- \*\*\*\*\* Koḷambanagara = Colombo.
- \*\*\*\*\* 3rd person plural of the Past Tense.
- \*\*\*\*\* Khetta (n) field.

## Translate into Pali

1. A certain man having gone to that cemetery gathered those flowers and brought them here.
2. This lioness having come out from those forest killed a cow in this place\*.
3. The husband of that woman bought these clothes from that market and gave them to his grandsons.
4. Whose servants will go to Colombo to buy goods for you and me?
5. Tomorrow his brothers will go to that forest and collect honey and fruits.
6. Her sisters went to that field (in order) to bring grass for these cows.
7. I got these lotuses and flowers from a certain woman of that village.
8. Today all maidens of this city will go to that river and will bathe in it.
9. They brought those goods to a merchant in that market.
10. Having sold those cows to the merchants, they bought clothes, garlands and umbrellas with that money.
11. Who are those men that\*\* killed a lion yesterday in this forest?
12. Which woman stole her garland and ran through this street?

\* Place = ṭhāna (n).

\*\* Use the relative pronoun "ya".

## The Verbal Adjectives or Participles 动词性形容词或分词

(过分的绝对式见 N36。)

50. Participles are a kind of adjectives formed from the verbal bases. Like verbs they are divided into Present, Past and Future; and each group is again divided into Active and Passive. Being adjectives they are declined in all the genders.

The Present Active Participles are formed by adding "**nta**" or "**māna**" to the verbal base, e.g., 现在时主动(语态)分词由动词词根再加上后缀 "nta" 或者 "māna" 构成

gaccha + **nta** = **gacchanta** = going

gaccha + **māna** = **gacchamāna** = going

paca + **nta** = **pacanta** = cooking

paca + **māna** = **pacamāna** = cooking

51. Declension of the Present Participle 现在分词的词尾变化

**Gacchanta** (going)

Masculine

Case	Singular	Plural
Nom.	gaccham̄, gacchanto	gacchanto, gacchantā
Acc.	gacchantaṁ	gacchante
Ins.	gacchatā, gacchantena	gacchantebhi, gacchantehi
Dat., Gen.	gacchato, gacchantassa	gacchataṁ, gacchatānam̄
Abl.	gacchatā, gacchantamhā, gacchantasmā	gacchantebhi, gacchantehi
Loc.	gacchati, gacchante, gacchantamhi, gacchantasmim̄	gacchantesu
Voc.	gaccham̄, gaccha, gacchā	gacchanto, gacchantā

Feminine

Case	Singular	Plural
------	----------	--------

Nom., Voc.	gacchantī	gacchantī, gacchantiyo
Acc.	gacchantīm	gacchantī, gacchantiyo
Ins., Abl.	gacchantīyā	gacchantībhi, gacchantīhi

and so on like kumārī. (见 N.35)

Neuter

Case	Singular	Plural
Nom.	gacchaṁ	gacchantā, gacchantāni
Acc.	gacchantaṁ	gacchante, gacchantāni

The rest is similar to that of the masculine.

Remark: Here one should note that these participles change their endings in the feminine.

The following are declined similarly:-

pacanta = cooking

haranta = carrying

karonta = doing

kiṇanta = buying

caranta = walking

tiṭṭhanta = standing

dhāvanta = running

āharanta = bringing

nahāyanta = bathing

viharanta = living, residing

hasanta = laughing

vikkiṇanta = selling

bhutjanta = eating

dadanta = giving

sayanta = sleeping

rodanta = crying

passanta = looking at, seeing

nisidanta = sitting

52. A. All of these have another form ending in **-māna**, like **gacchamāna**.

In that form, they are declined like **nara**(N.8) in the masculine,

**vanitā**(N.31) in the feminine, and **nayana**(N.40) in the neuter.

B. These participles take the gender, number and case of the substantive in forming sentences, e.g.

Tiṭṭhanto goṇo tiṇam khādati = The bull which is standing eats grass, or

Goṇo tiṭṭham tiṇam khādati = The bull eats the grass standing.

C. Active Participles formed from the transitive bases often take an object, e.g.

Bhattam bhuñjanto = eating rice.

## Exercise 18

### Suggested Solutions

#### Translate into English

1. Gāmañ gacchanto dārako ekam goñam disvā bhāyi.
2. Dārikā rodantī ammāya santikam gantvā pīthe nisīdati.
3. Vāñijā bhañdāni vikkīñantā nadiyam nahāyante manusse passim̄su.
4. Kāññāyo hasamānā nahāyantiyo gacchantim̄ vanitañ akkosim̄su.
5. Puriso hasanto rukkham̄ āruhitvā phalāni khādanto\* sākhāyam̄ nisīdi.
6. Bhagavā Sāvatthiyam\*\* viharanto devānam̄ manussānam̄ ca dhammañ desesi.
7. Sā sayantiñ itthim̄ utthāpetvā\*\*\* hasamānā tamhā thānā apagacchi\*\*\*.
8. Tumhe bhūmiyam̄ kīlamānam̄ imam̄ dārakam̄ ukkhipitvā\*\*\*\* mañce thapetha.
9. Sīham̄ disvā bhāyitvā dhāvamānā te migā asmiñ vane āvātesu patim̄su.
10. Imasmim̄ gāme vasantānam̄ purisānam̄ eko pharasum̄ ādāya vanam̄ gacchanto ekāya kāsuyam̄ pati.
11. Nisīdantiyā nāriyā putto rodamāno tassā santikam̄ gamissati.
12. Yācakā bhattam̄ pacantiñ itthim̄ disvā tam̄ āhāram̄ yācantā\*\*\*\*\* tattha nisīdim̄su.
13. Vanamhā dārūnī āharantī kaññā ekasmim̄ pāsāñe udakam̄ pivamānā\*\*\*\*\* nīsīdi.
14. Vāñijā bhañdāni kiñantā vikkīñantā ca gāmesu nagaresu ca āhiñdanti.
15. Dānam̄ dadanto so dhanavā sīlavante gavesati\*\*\*\*\*.  
\* Khāda = to eat hard food. "Bhuñja" is used in eating soft food.  
\*\* In the city of Sāvatthi.  
\*\*\* Having awakened or raised.  
\*\*\*\* Went away, moved aside.  
\*\*\*\*\* Having raised up.  
\*\*\*\*\* Begging.  
\*\*\*\*\* Drinking.  
\*\*\*\*\* Seeks.

## Translate into Pali

1. Going to the river the slave sat at the foot of a tree, eating (some) fruits.
2. The mother, having raised the crying girl, gave her (some) milk.
3. Walking on the river-bank we saw (some) people bathing in the river.
4. Seeing us there a deer began to run and fell in a pit.
5. Coming out of the forest the lion saw a cow eating grass on that field.
6. Bringing firewood from this forest the maiden drank water from that tank.
7. A certain man living in this village saw a leopard running to that mountain.
8. Our fathers and brothers will wander through villages and towns, (while) selling and buying goods.
9. Standing on the mountain that day, I saw a lioness sleeping in a cave.
10. The boy came to see me, laughing and running.
11. Carrying a drum for his aunt, the farmer sat on this rock, looking at these trees and fields.
12. The Buddha, living in Sāvatthi for a long time, preached His doctrine to the people of that city.
13. While cooking (some) rice, his sister sat singing\* on a chair.
14. Giving alms to the beggars the millionaire spent\*\* all his wealth.
15. Playing on the road the boys saw a man running from there.

\* (Gītam) gāyantī.

\*\* Vissajjesi.

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## Past Participles 过去分词

53. The Past Participles are formed in many ways. Their formation will be shown in the second book; only a few examples are given here.

gata = gone

bhinna = broken

āgata = come

otinna = descended 下降

kata = done, made

āhaṭa = brought

vutta = told, said

pahaṭa = beaten

haṭa = carried

mata = dead

sutta, sayita = slept

ṭhita = stood

nisinna = sat

vuttha = lived

datṭha = bitten

N.B. -- These Participles are often used as complements of verbs, e.g., So Kālakato (hoti) = he is dead. Sometimes the verb is understood.

## "To" in the Sense of Ablative of Separation

“to” 在离格中的判别

54. Suffix "to" is sometimes added to the nominal bases to denote the ablative of separation. There is no distinction between the singular and plural in that form. These are included in the indeclinables:

rukkhato = from the tree or trees

gāmato = from the village or villages

purisato = from the man or men

tato = from there, (therefore)

kuto = from where?

sabbato = from everywhere

## Exercise 19

### Suggested Solutions

### Translate into English

1. Hīyo aratṭam gato so puriso ahinā datṭho mari.
2. Rukkhato otīṇā pakkhī dārakena sakkharāhi hatā honti.
3. Purisena pharasunā chinno so rukkho tassa gehassa upari pati.
4. Gāmato nikkhantā\* tā gāviyo khette tiṇam khāditvā vāpito jalam pivissanti.
5. Vāṇijehi nagarato āhaṭāni bhaṇḍāni imesu gāmesu manussehi kītāni

pakka, pacita = cooked

laddha = received

kīta = bought

bhutta = eaten

vandita = worshipped

hata = killed

chinna = cut

kuddha = enraged

(honti).

6. Tāya kattāya pakkaṁ odanam aṭavito āgatā tassā bhātaro bhutjitvā sayissanti.
7. Pitārā vuttaṁ anussarantī\*\* sā yuvatī tāya laddhaṁ dhanaṁ gaṇhitum na icchi.
8. Ekena hatthinā chinnaṁ sākham aṭṭā hatthiniyo gahetvā khādiṁsu.
9. Kuto tumhehi imāni vatthāni tāni padumāni ca kītāni?
10. Kuddho so bhūpati tasmiṁ nagare vutthe sabbe manusse tato nīhari\*\*\*.
11. Sappena datṭho vāṇijassa putto tassa dāsehi ekassa vejjassa\*\*\*\* santikam nīto\*\*\*\*\* hoti.
12. Idha imasmiṁ pīṭhe nisinnaṁ kumāriṁ gehato āgatā aṭṭā dārikā pahari.
13. Tāya pahaṭā sā kattā tassā mātuyā santikaṁ gatā rodantī aṭṭhāsi.
14. Magge gacchantā te purisā tāya dhenuyā bhinnaṁ ghaṭam\*\*\*\*\* passim̄su.
15. Bhūpati tehi manussehi katāni gehāni passitvā tesam mūlam adāsi.

\* That have come out.

\*\* Remembering.

\*\*\* Ejected.

\*\*\*\* Vejja (m) doctor, physician.

\*\*\*\*\* Carried.

\*\*\*\*\* Ghaṭa (m) water-pot.

## Translate into Pali

1. The peacock, having descended from the tree, has gone now to the rock.
2. Having been bitten by a serpent the boy was carried to a physician.
3. This woman does not like to take the money received from her sister.
4. The man who has come\* from that village bought (some) goods from this market.
5. Remembering his mother's words the boy did not go to the dead man.
6. My aunt's cows will come out of the forest and will eat the grass mowed and brought by the slave woman.
7. Having seen a man sleeping on the bed the householder told his boys not to go near him.
8. A deer was seen by the maiden who was cooking rice\*\* for her mother.
9. The rice that was cooked by her is given to beggars and crows.
10. The house made by them was broken by an elephant.

11. The enraged king killed all men who came to the city.
  12. The branch broken by the elephant fell on the ground, and afterwards your cows ate its leaves.
  13. The garland received from the queen by that girl is given to another girl.
  14. The rice given to them was eaten by the slaves and the beggars.
  15. The horse bought by the millionaire is carried by a charioteer.
- \* Has come = āgata.  
 \*\* Who was cooking rice = bhattam pacantiyā.

## Adjectives 形容词

55. Pronominal (§47) and verbal adjectives (§50) are shown above. Ordinary adjectives are **seta** (=white), **rassa** (=short), **mahanta** (=big), and so on. As the adjectives qualify nouns, which are of different genders and numbers, they must agree with their substantives in gender, number and case.

Examples:

	Adj.	Noun	Adj.	Noun	Verb
1.	Ratto	goṇo	rassāni	tiṇāni	khādati
(= The red ox eats some short grasses.)					
2.	Setā	kaññā	nīlam	vattham	paridahati
(= The fair girl wears a blue cloth.)					

Here is a list of adjectives which are frequently used:

khuddaka = small

āma = unripe

mahanta = big, huge

pakka = ripe

dīgha = long

dahara = young

rassa = short, dwarf

mahallaka = elderly, old

ucca = high, tall

vitthata = wide, broad

nīca = low, vulgar

seta = white

majjhima = medium

nīla = blue

appaka = few, a little

ratta = red

bahu, bahuka = many, much

kāla = black

pīta = yellow  
uttāna = shallow  
gambhīra = deep  
khara = rough, coarse  
mudu = soft  
bāla = foolish, young

pañḍita = wise  
balavantu = powerful  
dubbala = feeble  
surūpa, dassanīya = beautiful,  
handsome

**56.** The declension of adjectives will present no difficulties to the student who has mastered the declension of nouns.

The declension of verbal and pronominal adjectives and those of ending in **-vantu** and **-mantu** is given above. The others are declined like nouns (in various genders) according to their endings.

For instance: **dīgha, rassa** and others ending in -a of the above list are declined in the masculine like nara, and in the neuter like nayana. In the feminine they lengthened their last vowel, and are declined like **vanitā**.

Those ending in -u, such as bahu and mudu are declined like garu, dhenu and cakkhu. Sometimes these, ending in -u, add **kā** to their feminine stem, and then they are declined like vanitā, e.g., mudu = mudukā, bahu = bahukā.

The words ending in ī, like mālī (one who has a garland), take **-inī** instead of ī in forming feminine stems, e.g.,

(Masculine) mālī ... (Feminine) mālinī

Mālinī and such others are declined like kumārī.

## Exercise 20

### Suggested Solutions

### Translate into English

Rattā gāviyo khette āhiṇdantiyo bahum̄ tiṇam̄ khādiṁsu.

Uccā kumārī nīlaṁ vattham̄ paridahitvā\* mahantaṁ nagaram̄ gamissati.

Bahavo manussā dīghāhi rajjūhi setā dhenuyo bandhitvā gambhīram̄ nadim̄ hariṁsu.

Amhākaṁ bahūnaṁ bandhavānaṁ puttā dubbalā honti\*\*.

Pañḍitassa purisassa sā bālā bhaginī pakkāni phalāni ocinitvā appakānam̄ dārakānam̄ adāsi.

Tassā mahallikāya itthiyā daharo nattā uttāne jale nahāyati.

Tasmiṁ ucce rukkhe ṭhito vānaro imasmīṁ nīce tarumhi nisinne pakkhino

oloketi.

Mālinī nārī rassena maggena khuddakam gāmaṁ gacchi.

Daharā kaññā mudunā hatthena rattāni padumāni gaṇhāti.

Balavanto appakaṁ pi dhanam labhitvā dubbale manusse pīlenti.

Balavantā kālā goṇā uccesu girīsu āhiṇḍitvā bahūni tiṇāni khādanti.

Bahunnam\*\*\* bālānam puttā tassā nadiyā gambhīre jale patitvā mariṁsu.

Mama bhātarānaṁ majjhimo nīce pīṭhe nisīditvā āmaṁ phalaṁ khādati.

Mayam suve majjhimaṁ vāpiṁ gantvā setāni padumāni nīlāni uppalāni\*\*\*\* ca āharissāma.

Tumhe mahallake dubbale ca purise disvā mā hasatha.

\* Paridahati (v) wears.

\*\* Hoti (v) is.

\*\*\* There are two forms: "bahūnam" and "bahunnam".

\*\*\*\* Uppala (n) lily.

## Translate into Pali

A white cow drank much water from that big tank.

Wearing red clothes many girls are going to the big market in that large city.

The sons of that elderly woman are neither powerful nor rich\*.

Our young ones always like to eat many unripe fruits.

That foolish woman went to that long river and fell in its deep water.

Water in this pond is not deep but shallow.

My old (elderly) aunt brought a long rope to bind that red cow.

The powerful man cut many tall and dwarf trees in that small garden.

Sitting on a low chair the young girl eats a ripe mango\*\* she got from her mother.

Much grass is brought by the slaves from that small field on the bank of that wide river.

White lotuses and blue lilies are bought by that feeble maiden from the elderly man.

The black oxen are sleeping on the rough ground near that high mountain.

The young boy's soft hand is burnt by the flame of that small lamp.

Many people will cross the great ocean and come to see this beautiful little island.

In this beautiful city there are big houses, wide streets, long paths, and many gardens.

\* Neither ... nor = "vā ... na": balavanto vā dhanavanto vā na honti.

\*\* Mango (m,n) amba.

\*\*\*\*\*The New Pali Course Book 1

## Numerals 数量词

### 57. Cardinals 基数词

- |                                   |  |
|-----------------------------------|--|
| 1. Eka (= eka)                    | 27. Sattavīsati                            |
| 2. Dvi (= dve)                    | 28. Attīhavīsati                           |
| 3. Ti (= tayo)                    | 29. Ekūnatiṁsati                           |
| 4. Catu (= cattāro)               | 30. Tim̄sati; tim̄sā                       |
| 5. Pañca                          | 31. Ekātiṁsati                             |
| 6. Cha                            | 32. Dvattiṁsati; battiṁsati                |
| 7. Satta                          | 33. Tettiṁsati                             |
| 8. Attīha                         | 39. Ekūnacattālīsā                         |
| 9. Nava                           | 40. Cattālīsati; cattālīsā                 |
| 10. Dasa                          | 49. Ekuṇapaññāsā                           |
| 11. Ekādasa                       | 50. Paññāsā; paññāsā; paññāsati; paññāsati |
| 12. Dvādasa; bārasa               | 59. Ekūnasatīthi                           |
| 13. Telāsa; terasa                | 60. Satīthi                                |
| 14. Cuddasa; catuddasa            | 62. Dvesatīthi; dvāsatīthi; dvisatīthi     |
| 15. Paññarasa; pañcadasa          | 69. Ekūnasattati                           |
| 16. Solasa                        | 70. Sattati                                |
| 17. Sattarasa; sattadasa          | 79. Ekūnāsīti                              |
| 18. Attīhārasa; attīhādasa        | 80. Asīti                                  |
| 19. Ekūnavīsati                   | 82. Dveasīti; dvāsīti; dviyāsīti           |
| 20. Vīsati                        | 83. Teasīti; tiyāsīti                      |
| 21. Ekavīsati                     | 84. Caturāsīti                             |
| 22. Dvāvīsati; bāvīsati           | 89. Ekūnanavuti                            |
| 23. Tevīsati                      | 90. Navuti                                 |
| 24. Catuvīsati                    | 92. Dvenavuti; dvānavuti; dvinavuti        |
| 25. Pañcavīsati                   |  |
| 26. Chabbīsati                    |  |
| 99 = Ekūnasataṁ                   |  |
| 100 = Satam̄                      |  |
| 1000 = Sahassam̄                  |  |
| 10,000 = Dassahassam̄             |  |
| 100,000 = Satasahassam̄; lakkham̄ |  |
| 1,000,000 = Dasalakkham̄          |  |
| 10,000,000 = Koṭi                 |  |
| 100,000,000 = Dasakoṭi            |  |

1,000,000,000 = Satakoṭi

58. Some of these numerals take all the genders, and some have their own.

- A. The stems **eka**, **ti**, catu are of all genders and declined differently in each gender.
- B. The stem dvi and those from pañca to aṭṭhāra do not show different inflections in different genders though they take all the genders.
- C. From vīsati to navuti the numbers are feminine. So is koṭi.
- D. Stems sata, sahassa and the compounds ending with them are neuter.
- E. Eka (one) has only singular forms. The plural forms of it are used to express the meaning "some", e.g. eke manussā = some people.
- F. The stems from dvi to aṭṭhāra have only the plural forms. From vīsati upwards to navuti and from sata upwards to koṭi are in singular. But they take the plural form when it is required to show separate quantities, e.g. cattāri satāni = four (quantities) of hundred.
- G. Numerals are more often used as adjectives.

## Declension of Numerals 数字词的词尾变化

59. "Eka" is declined like the relative pronoun "ya" given above (§46).

Declension of Dvi (= two)

	Plural (common to all genders)
Nom., Acc.	dve, duve
Abl., Ins.	dvībhi, dvīhi
Dat., Gen.	dvinnam̄, duvinnam̄
Loc.	dvīsu

Declension of Ti (= three)

	Plural		
	Masculine	Feminine	Neuter
Nom., Acc.	tayo	tisso	tīni
Abl., Ins.	tībhi, tīhi	tībhi, tīhi	tībhi, tīhi

Dat., Gen.	tinnam̄, tinnannam̄	tissannam̄	tinnam̄, tinnannam̄
Loc.	tīsu	tīsu	tīsu

Declension of Catu (= four)

	Plural		
	Masculine	Feminine	Neuter
Nom., Acc.	cattāro, caturo	catasso	cattāri
Abl., Ins.	catūbhi, catūhi	catūbhi, catūhi	catūbhi, catūhi
Dat., Gen.	catunnam̄	catassannam̄	catunnam̄
Loc.	catusu	catusu	catusu

Declension of Pañca (= five)

	Plural (similar in all genders)
Nom., Acc.	pañca
Abl., Ins.	pañcabhi, pañcahi
Dat., Gen.	pañcannaṁ
Loc.	pañcasu

Cha, satta, aṭṭha and all up to aṭṭhādasa are declined like pañca, e.g.

Nom.	Acc.	Abl.	Dat., Gen.	Loc.
cha	cha	chahi	channam̄	chasu

60. Vīsati and other numerals ending in -i are declined like bhūmi (§34). Timśā and others ending in -ā are declined like vanitā. Vīsati itself has another form ending in -ā, i.e., vīsā.

"Sata" (100) and "sahassa" (1000) are declined like nayana (§40).

## Exercise 21

### Suggested Solutions

### Translate into English

Cattāro purisā catūhi pharasūhi cattāri rukkhāni chinditvā āharissanti.

Tā tisso itthiyo imehi tīhi maggehi tam aṭavim gantvā tissannam kaññānam tīni phalāni adaṁsu.

Ekissaṁ sālāyam satam purisā, paññāsā itthiyo ca nisidissanti.

Mayam ito navahi divasehi\* pañcahi kumārehi saddhim Koñambanagaram gamissāma.

Pañca dāsā dasannam assānam bahum tiṇam, appakaṁ udakañca āhariṁsu. Vīsatī purisā dasahi goṇehi cattāri khettāni kasanti.

Vāṇijo kahāpañānam\*\* dvīhi satehi\*\*\* aṭṭha asse kiṇitvā te catunnam dhanavantānam vikkiṇi.

Tāsam channaṁ itthīnaṁ cha bhātaro mahantaṁ pabbataṁ āruhitvā cha kapayo ānesum.

Tāsam mātā dasa ambe kiṇitvā catassannam dhītarānam dadissati.

Idāni Lañkāyaṁ pañca-cattārīsa-satasahassam manussā vasanti.

Pubbe Sāvatthinagare manussānam satta koṭiyō\*\*\*\* vasim̄su.

Tumhe ito dvīhi vassehi Anurādhapuram\*\*\*\*\* gantvā tattha nava divase vasantā mahante cetiye passissatha.

Dāso ekena hatthena dve nālikere\*\*\*\*\* itarena ekaṁ panasañca\*\*\*\*\* harati.

Aham cattāri vassāni\*\*\*\*\* nagare vasitvā tato pacchā tayo māse\*\*\*\*\* gāme vasissāmi.

\* After nine days.

\*\* 'Kahāpana' is a square coin extensively used in former days, the purchasing power of which is said to have been about that of a florin (2 shillings).

\*\*\* With two hundreds (of kahāpanas).

\*\*\*\* Seven crores of people.

\*\*\*\*\* The sacred city of the Buddhists in Ceylon.

\*\*\*\*\* Nālikere (m/n) coconut.

\*\*\*\*\* Panasa (m/n) jackfruit.

\*\*\*\*\* Vassa (m/n) year.

\*\*\*\*\* Māsa (m) month,

## Translate into Pali

1. Four women bought eight mangoes and gave them to the two daughters.
2. Tomorrow five men will go to the forest and cut ten trees with their five axes.
3. Three girls went separately\* to three tanks and each\*\* brought thirty flowers.
4. In this hall there are five hundred men and three hundred women.
5. There are five thousand people, one thousand cattle\*\*\* and five hundred

- houses in this town.
6. The seven brothers of the five girls went to that forest and killed eight deer.
  7. We lived in Colombo for eight years and nine months.
  8. They will go to live there again three years and two months hence.
  9. Having bought three clothes the father gave them to his three daughters.
  10. Ten men with twenty oxen are ploughing these five fields.
  11. Sixty elephants came out of the city and thirty of them entered the forest.
  12. Of the twelve horses bought by me one is sold to another man.
  13. The slave having brought 25 coconuts sold 20 of them to a woman.
  14. Two merchants bought two horses for three hundred\*\*\*\* pieces (of kahāpaṇas).
  15. Five million people live in the island of Ceylon.
- \* Visum.
- \*\* Ek'ekā.
- \*\*\* Gāvo.
- \*\*\*\* Use the Instrumental.

## Ordinal Numerals 序数词

### 61. Ordinal Numerals

**Pathama** = first

Dutiya = second

Tatiya = third

**Catuttha = fourth**

Pañcama = fifth

**Chattha = sixth**

Sattama = seventh

**Aṭṭhama = eighth**

Navama = ninth

Dasama = tenth

Ekādasama = Eleventh

Dvādasama = twelfth

All these are treated as adjectives.

In the masculine they are declined like nara

. In the feminine their last vowel is changed into ā or ī and are declined like vanitā and kumārī respectively. Their declension in the neuter is like that of nayana.

Terasama = thirteenth

Cuddasama = fourteenth

Vīsatima = twenieth

Tiṁsatima = thirtieth

Cattālīsatima = fortieth

Paññāsatima = fiftieth

Satthima = sixtieth

Sattatima = seventieth

Asītima = eightieth

Navutima = ninetieth

Satama = hundredth

**Remark.** "The first among the eight men" and such other phrases should be translated with the locative or genitive forms, as:

- (1) Atṭhasu purisesu paṭhamo or
- (2) Atṭhannam purisānam paṭhamo.

## Exercise 22

### Suggested Solutions

#### Translate into English

1. Gacchantesu dasasu purisesu sattamo vāṇijo hoti.
2. Tassa sattamā dhītā atṭhamāya ekam vattham adāsi.
3. Catassannaṁ yuvatīnaṁ tatiyāya bhātā pañca asse ānesi.
4. Mayham pitā sattatime vasse pañcame māse kālam akāsi\*.
5. Mayam ito chatthe divase catūhi purisehi saddhim dutiyam nagaram gamissāma.
6. Idāni atṭhamo Edwardnāmo bhūpati rajjaṁ karoti\*\*.
7. Pubbe chattho Parakkamabāhu-bhūpati Jayavaddhanapure rajjaṁ kari.
8. Pāṭhasālāya\*\*\* asītiyā sissesu pañcavīsatimo hīyo gambhīre udake pati.
9. Amhākam pitāro ito pañcame vasse bahūhi manussehi Anurādhapuram gamissanti.
10. Dvīsu pāṭhasālāsu paṭhamāya tisataṁ sissā\*\*\*\* uggaṇhanti.
11. Dvinnam dhanavantānaṁ dutiyo tiṁsatiyā yācakānam dānam adāsi.
12. Nahāyantīsu pañcasu nārīsu tatiyāya bhātā dhanavā hoti.
13. Bhattam pacantīnaṁ tissannaṁ itthīnaṁ dutiyā nahāyitum gamissati.
14. Bhagavā paṭhamam vassaṁ Bārāṇasiyam Isipatanārāme vihari.
15. Tadā so pañcannaṁ bhikkhūnaṁ bahunnam manussānañca dhammam desesi.

\* Kālam karoti = dies.

\*\* Rajjaṁ karoti = reigns.

\*\*\* Pāṭhasālā (f) school.

\*\*\*\* Sissa (m) student.

#### Translate into Pali

1. The fifth of the ten merchants will buy the gem.
2. On the third day the four rich men will give alms to a hundred beggars.
3. There are eight hundred students in the first of the three schools.
4. My fourth brother lives in the sixth house of the fifth street in Colombo.
5. We will go to the city in the third month of the second year.

6. His tenth son will come here on the 25th day of this month.
7. The sixth of the seven women wears a red cloth, and the fifth a blue one.
8. King Edward VI died 26 years ago\*.
9. His son, King George V reigned for 25 years and 10 months.
10. I will buy the second of these ten horses with one hundred florins.
11. Out of the eighty students in this school the 20th died yesterday.
12. His dead body was carried to the cemetery by 15 students.
13. My sixth brother will come here with the fourth one.
14. His third brother's second daughter learns at this school.
15. The first sister of the queen will visit Anurādhapura after three months.

\* Ago (ni) upari. Use the genitive with this.

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## Adverbs 副词

62. The adverb proper in Pali is stated to be in the accusative singular of the neuter, e.g., 副词的专有形式作为中性名词**宾语**的单数形式出现

"Sukhamā sayati" = sleeps comfortably. 睡得很舒服

"Sādhukaṁ karoti" = does (it) well. 做得好

But many other indeclinables like tadā (then) may be taken under this heading.

Of the numerical adverbs ordinals take the form of the neuter singular, e.g.

Paṭhamamā = at first; for the first time.

Dutiyaṁ = for the second time.

Cardinals form their adverbs by adding suffixes **-kkhattum** and **dhā**.

Catukkhattum = four times.

Catudhā = in four ways.

### A List of Adverbs

visumā = severally,  
separately

dukkhamā = with difficulty

samaṁ = evenly

sanikamā = slowly

sīghamā = quickly

evamā = thus, so  
sahasā = suddenly

dalhamā = tightly, strictly

ekadhā = in one way

dvikkhattumā = twice

sakimā = once

pañcadhā = in five ways  
kathaṁ = how?  
tathā = in that way  
sādhukaṁ = well

abhiñham = constantly  
ekamantaṁ = aside

## Exercise 23

### Suggested Solutions

### Translate into English

1. Imesaṁ dasannaṁ dhanavantānaṁ pañcamo sukham jīvati.
2. Ayam dīpi sanikam āgantvā sahasā gāviyā upari pati.
3. Atṭhannaṁ kaññānaṁ chatthā gāviṁ dalhaṁ bandhitvā vāpiṁ nesi.
4. Ime pañca dārakā abhinham magge dhāvantā kīlanti.
5. Imesu navasu sissesu sattamo sādhukaṁ uggañhāti.
6. Bhikkhū Bhagavato santikam āgantvā tam vanditvā ekamantaṁ nisidim̄su.
7. So setthī (attano\*) dhanam̄ pañcadhā vibhajitvā pañcannam̄ dhītarānaṁ adadi.
8. Tassa chatthāya dhītuyā putto dvikkhattum imam̄ nagaram̄ āgacchi.
9. Paṭhamam̄ te assā rathaṁ samam̄ ākaḍḍhim̄su, dutiyam̄ sīgham̄ dhāviṁsu.
10. Mama atṭhannaṁ bhātarānaṁ catuttho dukkham jīvati.
11. Katham̄ te cattāro vāñijā tattha vasanti?
12. So dhītaraṁ evam̄ vatvā sahasā tato aññam̄ ṭhānam̄ gacchi.

\* His own.

### Translate into Pali

1. Those ten boys are constantly playing at this place.
2. The fifth of these seven merchants lives happily (or comfortably).
3. The king twice came out of the city and once bathed in this tank.
4. The horses will run quickly drawing evenly the carriages after them.
5. The fourth of the seven monks does not observe\* the precepts\*\* well.
6. These twelve merchants went to the Buddha and sat aside to hear His preaching\*\*\*.
7. Suddenly a thief came to me and tried\*\*\*\* to take my umbrella.
8. Slowly they went together\*\*\*\*\* to the bank of the river and came back separately.

9. The third of the five sons of my friend learns with difficulty.
  10. How did he enter the city and come out of it quickly?
  11. The second daughter of his sixth brother lives (with difficulty) or miserably.
  12. Thus he spoke to his third sister and went aside.
- \* Na rakkhati.  
 \*\* Sīlāni or sikkhāpadāni.  
 \*\*\* Desanam̄.  
 \*\*\*\* Ussahi.  
 \*\*\*\*\* Ekato.

## Syntax 句法(结构)

63. A sentence may contain any number of words; but one cannot make a sentence without a verb.

Even the shortest sentence must have two portions: the subject (*kattā*) and the predicate (*kriyā*). (One may say "Go" without any subject, but there the subject is understood.)

(1) "Puriso sayati." (The man sleeps), is a complete sentence. Here "puriso" is the subject and "sleeps" is the predicate.

(2) The above sentence has no object as intransitive verbs do not take an object. But transitive verbs always take an object; therefore a sentence formed with a transitive verb consists of three portions, viz.: - *kattā* (subject), *kammaṇi* (object), and *kriyā* (predicate), e.g.

Subject 主语	Object 宾语	Predicate 谓语
Puriso	rukham̄	chindati
= The man cuts the tree.		

## Order of Sentences 句子的次序

64. In the sentence, "Puriso rukham̄ chindati", the subject comes first, the object second, and the predicate last. (In an English sentence, the object must come after the predicate.)

This is the general way of forming sentences which a beginner must follow. But there are no definite rules about the order of the words in a Pali sentence. The above sentence may be written in four ways:-

- (1) Puriso rukkham̄ chindati.
- (2) Rukkham̄ puriso chindai.
- (3) Chindati puriso rukkham̄.
- (4) Puriso chindati rukkham̄.

In any way the meaning is the same; and one has no difficulty in finding the subject and the object as they are always in different cases.

## Concord 一致性

65. (1) The predicate must agree with the subject in number and person.  
(2) An adjective (participle included), must agree with the noun it qualifies in gender, number and case, e.g. Balavā puriso sayantam̄ goṇam̄ bandhati.  
(3) A relative pronoun must agree with its antecedent in gender, number and person, e.g.,  
(A) Ye puññaṁ karonti te sagge nibbattanti.  
(B) Yo magge gacchati tassa pitā hīyo mari.

### Exercise 24

#### Suggested Solutions

Point out subjects, objects and predicates in the following sentences:-

1. Bhātā vāpiṁ gacchanto ekassa rukkhassa mūle nisīdi.
2. Tassa pitā pāto gehā nikkhampitvā vanam̄ gamissati.
3. Te pakkhino tesam̄ rukkhānam̄ sākhāsu nisīditvā ravanti.
4. Catasso kumāriyo pupphāni ocinitum̄ ekaṁ rukkham̄ āruhiṁsu.
5. Dasa hatthino imassa taruno atṭha sākhā bhañjitvā khādim̄su.
6. Sā yuvatī dve mālā piñjandhitvā hasantī tiṭṭhati.
7. Suve mayam̄ tam̄ nagaram̄ gantvā bahūni bhañḍāni kiñissāma.
8. Magge dhāvantā pañca dārakā ekasmiṁ āvāṭe patiṁsu.
9. Paññarasa vāñijā dasa asse āharitvā setthino vikkiniṁsu.
10. Dve kassakā cattāro kāle goṇe haritvā tassam̄ nadiyam̄ nahāpesum̄.

## Insert suitable subjects, objects and predicates where necessary.

1. .... rukkham āruhitvā phalāni ocināti.
2. Magge gacchanto ..... dhāvante ..... passi.
3. Tuyham bhaginī dārakaṁ adāya hasantī .....
4. Dāso ..... rajjuyā bandhitvā nahāpeti.
5. .... āpañamhā vatthāni kiñitvā ānetha.
6. Mayaṁ nahātvā āgantvā bhattam .....
7. Ahaṁ suve tayā saddhiṁ gāmaṁ .....
8. Yuvatiyo ..... ocinitum ..... gamissanti.
9. Amhākaṁ ..... tasmiṁ nagare bhañḍāni vikkīñanti.
10. Cattāro ..... padumāni adāya vihāram gamissanti.
11. .... suve āpañam gantvā ..... āharissāma.
12. Tvaṁ sakkharāhi godhaṁ mā .....
13. Vānarā ..... āruhitvā ..... bhañjanti.
14. Tā itthiyo ..... pacitvā bhuñjitvā .....

## Enlarge and Analyse a Sentence 如何扩展和分析一个句子

### How to Enlarge and Analyse a Sentence

66. It is stated that a sentence consists of two parts, the subject and the predicate, or sometimes three parts: the subject, the object and the predicate. (Note that the object belongs to the predicate.)

In enlarging a sentence one must enlarge the subject or the object, or both of them. They may be enlarged with one or more adjectives, adjectival phrases, or clauses, or with a noun in the genitive, which is in the nature of an adjective, as it separates the thing possessed, from others.

The enlargement of a predicate is called its extension. It may be done by adding one or more adverbs or adverbial phrases, or words in the Instrumental, Ablative (of separation) or Locative cases.

Now let us enlarge the sentences:

#### (A) Puriso rukkham chindati.

Enlargement of subject	Subject	Enlargement of object	Object	Enlargement of predicate	Predicate
Balavā	puriso	mahantam	rukham	pharasunā	chindati.

So seto, balavā	puriso	uccam̄, mudum̄	rukham̄	hatthehi pharasum̄ ādāya	chindati.
Paññavā, dhanavā, balī	puriso	pupphehi phalehi ca yuttam̄, tam̄	rukham̄	tasmiṁ vane, idāni	chindati.

(B) Goṇo tiṇam̄ khādati.

Enlargement of subject	Subject	Enlargement of object	Object	Enlargement of predicate	Predicate
Ratto	goṇo	bahuṁ	tiṇam̄	idāni	khādati.
Balavā seto	goṇo	khette jātam̄, bahuṁ	tiṇam̄	tatta ṭhatvā, sīgham̄	khādati.
Catuppado*, siṅgi**, bālo, rukhe baddho,	goṇo	khuddakā khettamhā dāsena ānītam̄	tiṇam̄	visum̄ visum̄ katvā ādāya	khādati.

\* Quadruped or that which has four feet.

\*\* That which has horns, or possessed of horns.

## Exercise 25

### Suggested Solutions

Enlarge the following sentences.

1. Kumāri bhattam̄ pacati.
2. Dārako magge kīlati.
3. Vānarā rukhe nisīdanti.
4. Kassakā khettam̄ kasīmsu.
5. Sīho vanamhi vasati.
6. Bhūpati nagare carati.
7. Pitā gehe sayati.
8. Dhītaro nadiyam̄ nahāyanti.
9. Bhātuno putto uggaṇhāti.
10. Vanitāyo padumāni āharanti.
11. Tumhe pakkhino mā māretha.
12. Tvaṁ cetiyam̄ vandāhi.

13. Aham sīlam rakkhissāmi.
14. Bhikkhavo dhammaṁ desenti.
15. Mayaṁ Anurādhapuram gamissāma.

### Analyse the following sentences.

1. Cattāro purisā balavante aṭṭha goṇe tam mahantam khettam hariṁsu.
2. Imasmim gāme aṭṭhasu gehesu pañcatiṁsati manussā dukkham vasanti.
3. Te dhanavantā mahantesu mañcesu sukham sayissanti.
4. Pañcannam dāsānam dasa puttā vīsatiyā balavantehi goṇehi khettam kasanti.
5. Ekā itthī dvinnam puttānaṁ rattāni vatthāni āharitvā adāsi.
6. Dhanavanto vāṇijā sakatehi bhaṇḍāni ādāya gāme gantvā tāni sīgham vikkipissanti.
7. Bhūpatino pathamoutto bahūhi manussehi saddhiṁ suve uyyānam gamissati.
8. Mayham mātulānī rattam gāviṁ dīghāya rajjuyā daḷham rukkhe bandhi.
9. Setṭhino balavanto aṭṭha puttā kakkhalam coram asīhi paharitvā tatth'eva\* māresum.
10. Gāmaṁ gacchantī vanitā aññissā bālam dhītaraṁ disvā tassā tayo ambe adāsi.

\* Tatth'eva = on the spot.

### The New Pali Course Book 1

## Passive Voice 被动语态

67. The verbs given so far in this book are of the Active Voice. To form the passive, one must add "ya", sometimes preceded by i or ī, to the root before the verbal termination, e.g.,

paca + ti > paca + īya + ti = pacīyati (is cooked)  
kara + ti > kara + īya + ti = karīyati (is done)

Often, the "ya" is assimilated by the last consonant of the base, e.g.,

pac + ya + ti = paccati (is cooked)  
vuc + ya + ti = vuccati (is told)

68. In forming a sentence with a verb in the passive voice, the subject stands in the Ablative of Agent and the object in the Nominative. The verb takes the number and the person of the Nominative (object).

This is the way Pali grammarians stated it. But in English, the subject always take the Nominative form; therefore the object becomes the subject when a sentence is turned from active to passive.

### **Vanitā odanam pacati.**

turned into passive, becomes:-

### **Vanitāya odano paciyati (or paccati).**

Here, "vanitāya" is named anuttakattā (the agent, subject) and "odano" uttakamma (the object in the Nominative) in Pali.

### **69. Conjugation of Paca (to cook)**

Present Tense, Passive

Person	Singular	Plural
3rd	(so) paccati = it is cooked	(te) paccanti = they are cooked
2nd	(tvam) paccasi = thou are cooked	(tumhe) paccatha = you are cooked
1st	(aham) paccāmi = I am cooked	(mayam) paccāma = we are cooked

Conjugation of Pahara (to beat)

Person	Singular	Plural
3rd	(so) paharīyati = he is beaten	(te) paharīyanti = they are beaten
2nd	(tvam) paharīyasi = thou art beaten	(tumhe) paharīyatha = you are beaten
1st	(aham) paharīyāmi = I am beaten	(mayam) paharīyāma = we are beaten

The following are conjugated like "paharīyati":-

karīyati = is done or made

ākāḍḍhīyati = is dragged or

gaṇīyati = is taken

drawn

hariyati = is carried

dīyati = is given

āharīyati = is brought

kasīyati = is ploughed

bandhīyati = is tied

desīyati = is preached

bhutjīyati = is eaten

māriyati = is killed

vandīyati = is worshipped  
kiṇīyati = is bought  
vikkīṇīyati = is sold

rakkhīyati = is protected  
bhāsīyati = is told  
dhovīyati = is washed

## Exercise 26

### Suggested Solutions

### Translate into English

1. Kaññāya odano pacīyati.
2. Te Goṇā dāsehi paharīyanti.
3. Tvaṁ balinā purisena ākaḍḍhīyasi.
4. Mayaṁ amhākaṁ arīhi mārīyāma.
5. Te migā tāya dāsiyā bandhīyanti.
6. Iminā vadḍhakinā\* imasmiṁ gāme bahūni gehāni karīyanti.
7. Tumhe tasmiṁ gāme manussehi bandhīyatha.
8. Amhākaṁ bhaṇḍāni tesam dāsehi gāmam harīyanti.
9. Aṭṭhahi vāṇijehi cattāro assā nagaraṁ āharīyanti.
10. Mayaṁ amhākaṁ dhītarehi nattārehi ca vandīyāma.
11. Taṁ mahantaṁ khettam pañcahi kassakehi kasīyati.
12. Vanitāya bahūni vatthāni tassam pokkharaṇiyam dhovīyanti.
13. Setṭhinā bahunnam yācakānam dānam dīyati.
14. Tasmiṁ ārāme vasantehi bhikkhūhi sīlāni rakkhīyanti.
15. Chahi bhikkhūhi pañcasatānam manussānam dhammo desīyati.
16. Paññāsāya manussehi tasmiṁ āpaṇe bahūni bhaṇḍāni kiṇīyanti.
17. Dasahi vanitāhi dvisataṁ ambānam vikkīṇīyati.
18. Dāsiyā pakko odano gahapatinā bhuñjīyati.
19. Magge ṭhito dārako tassa mātuyā hatthehi gaṇhīyati.
20. Buddhena devānam manussānañca dhammo bhāsīyati.

\* Vadḍhakī (m) carpenter.

### Translate into Pali

1. The cows are tied with long ropes by the slaves.
2. Two black horses are bought by the two rich men.
3. You are beaten by four men.
4. This house is built (made) by eight carpenters.
5. Nine cows are killed by two tigers in that forest.
6. Thou art dragged to the field by those powerful men.
7. Many goods are sold in this village by those two merchants.

8. You are tied fast by the people of the city.
9. The baby is carried to a physician by his mother.
10. The rice is well cooked by the second daughter of the merchant.
11. The doctrine is preached to the people of this village by the monks residing in that monastery\*.
12. The rice cooked by the slave woman is eaten by her son and brothers.
13. Many red clothes are washed in the tank by those women.
14. Three hundred mangoes are sold by six tall women.
15. Much wealth is given to his relations by that rich man.
16. All grass in this field is eaten by eight oxen and four cows.
17. The Buddha is worshipped everywhere in this island.
18. Two fields are ploughed by 12 farmers and six oxen.
19. Those who went by that path are killed by a lion.
20. The son of the man who walks on the road is beaten by that powerful man.

\* Vihāra (m) monastery.

70. The past and future forms of the Passive Voice are formed by adding "ī + ya" to the root before the verbal termination, e.g.,

Past 3rd singular:

- pahara + ī > pahara + ī-ya + ī = paharīyī = (he) was beaten

Future 3rd singular:

- paca + issati > paca + ī-ya + issati = pacīyissati = (it) will be cooked

## Passive Participles 被动分词

71. The participles, like verbs, are divided into two classes, that of Active and Passive. The Active Present Participles are shown above (§50). The Passive Present Participle is formed by adding "ī + ya" to the root before the active termination, e.g.,

(1) paca + māna > paca + ī-ya + māna = pacīyamāna = being cooked

(2) pahara + nta > pahara + ī-ya + nta = paharīyanta = being beaten

Forms like pacamāna (being cooked) and vuccamāna (being told) also are formed by assimilating "ya" with the last consonant of the root. (The rules of assimilation will be given in the Second Book.)

72. The Declinable Active Past Participles are very few. The Passive Past Participles are formed in various ways; the most common way to form them is to add "ta" or "ita" to the root or the verbal base, e.g.,

paca + ita = pacita (cooked)  
hara + ita = harita (carried)  
nahā + ita = nahāta (bathed)  
nī + ta = nīta (carried)  
nā + ta = nāta (known)  
bhū + ta = bhūta (become, been)  
su + ta = suta (heard)

Here one notices that "ita" is added to the roots ending in a, and ta is added to the roots ending in vowels other than a. But this rule is not without exceptions.

A list of some Passive Past Participles is given above (§53). The words therein are formed in various ways; but the student should not bother at present about their formation.

Another form of Passive Past Participles much common in use is formed by adding 'inna' to the root and by dropping the last syllable or the vowel of the root, e.g.,

chida + inna = chinna (cut)  
bhida + inna = bhinna (broken)  
dā + inna = dinna (given)  
tara + inna = tiṇṇa (crossed, gone ashore)  
ni + sīda + inna = nisinna (sat)

73. The Potential (or Future) Passive Participles are formed by adding 'tabba' and 'anīya' to the verbal base, e.g.,

kātabba / karaṇīya (must be, fit to be, or should be done)  
haritabba / haranīya (must be, fit to be, or should be carried)  
pacitabba / pacanīya (must be, fit to be, or should be cooked)  
bhūñjtabba (fit to be or should be eaten)  
dhovitabba (fit to be or should be washed)  
bhavitabba (fit to be or should become or happen)  
nisīditabba (fit to be or should be sat)  
vattabba (fit to be or should be told)  
vanditabba (fit to be or should be worshipped)  
dātabba (fit to be or should be given)  
chinditabba (fit to be or should be cut)  
rakkhitabba (fit to be or should be observed or protected)  
uggaṇhitabba (fit to be or should be learnt)

## Exercise 27

### Suggested Solutions

#### Translate into English

1. Kaññāya bhuñjiyamānaṁ bhattam sunakhassa dātabbaṁ (hoti).
2. Purisena chindiyamāno rukkho gehassa upari patissati.
3. Purisehi khettāni kasitabbāni, vanitāhi tesam bhattam pacitabbam.
4. Puttehi dhītarehi ca pitaro mātarō ca vanditabbā honti.
5. Dāsena harīyamāno asso vāñijānaṁ vikkīñitabbo hoti.
6. Corehi paharīyamānā purisā aññam kattabbaṁ adisvā\* aṭavim  
dhāviṁsu.
7. Sārathinā paharīyamāno asso rathaṁ ākaḍḍhanto sīgham dhāvati.
8. Tumhehi dānāni dātabbāni, sīlani rakkhitabbāni, puññāni kātabbāni  
(honti).
9. Sissehi dhammo sotabbo\*\* satthāni\*\*\* uggañhitabbāni.
10. Mayā dīyamānaṁ\*\*\*\* bhuñjitabbaṁ bhuñjituṁ bahū yācakā  
āgacchanti.
11. Vanitā dhovitabbāni vatthāni ādāya vitthataṁ nadīṁ gamissati.
12. Yuvatiyo vandanīyāni cetiyāni disvā ekāya kaññāya ociniyamānāni  
padumāni yāciṁsu.
13. Mama bhātā tasmiṁ vane āhiñḍanto chindanīye bahū rukkhe passi.
14. Mayā ovadiyamāno bālo vattabbaṁ apassanto khinno\*\*\*\*\* niśīdi.

\* Not seeing.

\*\* Should be heard.

\*\*\* Sciences.

\*\*\*\* Given by.

\*\*\*\*\* Dejected.

#### Translate into Pali

1. The fruit that is being eaten by the boy should not be given to another one.
2. The field should be ploughed by the farmers with their oxen.
3. Being beaten by an enemy and not knowing what should be done\*, the man ran across the field.
4. Many beggars came to receive the alms given by the rich merchant.
5. Your parents\*\* are to be worshipped and protected by you.
6. Being admonished\*\*\* by the teacher the student began to learn what should be learnt.

7. The horses that are being carried by the merchants are to be sold tomorrow.
8. Ths horse being beaten by the slave ran quickly to the field.
9. Precepts should be oberved and alms should be given by you.
10. Many clothes are to be washed by our friends.
11. Ten men cut many trees that should be cut in that garden.
12. The trees which are being cut by them will fall on other trees.
13. The merchants did not get any food that should be eaten by them.
14. What should happen will happen\*\*\*\* to us and the others.
15. The rice is to be cooked and carried to the field by us.

\* Kim kātabban ti ajānanto.

\*\* Mātāpitāro (is a compound noun).

\*\*\* Ovadito.

\*\*\*\* Bhavissati = will happen.

## Causal or Causative Verbs 使役动词

74. Causative verbs are formed by adding to the root the suffixes, (1) **e**, (2) **aya**, (3) **āpe**, or (4) **āpaya**,

before the verbal termination. The radical vowel of the root is lengthened or changed before these suffixes, when it is followed by one consonant, and remains unchanged if it is followed by a double consonant, e.g.,

pac + e + ti = pāceti (causes to cook)

pac + aya + ti = pācayati (causes to cook)

pac + āpe + ti = pācāpeti (causes to cook)

pac + āpaya + ti = pācāpayati (causes to cook)

N.B. -- There is a similarity between 'pāceti', 'pācayati' and 'coreti', 'corayati'; but the former are causal and the latter are simple verbs.

75. The group of verbs 'coreti', etc., called Curādi Group (see §15), always take 'e' and 'aya' in their simple forms and their causal bases are formed with 'āpe' and 'āpaya', e.g.,

Simple: coreti, corayati = steals

Causal: corāpeti, corāpayati = causes to steal

76. (A) Intransitive verbs become transitive when they take causal forms, e.g.,

Dārako sayati. (The baby sleeps.)

Mātā dārakam̄ sayāpeti. (The mother makes her baby sleep.)

(B) Transitive verbs take one or two more objects in their causal forms,  
e.g.,

Simple: Goṇo tiṇam khādati.

Causal: Dāso goṇam tiṇam khādāpeti. (The slave causes the ox to eat grass.)

## 77. A list of causatives

kārāpeti = causes to (or makes one) do

gaṇhāpeti = causes to (or makes one) take

nahāpeti = causes to (or makes one) bathe

bhojāpeti = causes to (or makes one) eat

nisīdāpeti = causes to (or makes one) sit

harāpeti = causes to (or makes one) carry

āharāpeti = causes to (or makes one) bring

gacchāpeti = causes to (or makes one) go

chindāpeti = causes to (or makes one) cut

mārāpeti = causes to (or makes one) kill

## Exercise 28

### Suggested Solutions

### Translate into English

1. Setṭhī vadḍhakīm geham kārāpeti.
2. Mātā dārakam pokkharaṇiyam nahāpessati.
3. Amhākam pitaro bhikkhū bhojāpesum.
4. Vanitāyo dāsim bhattam pācāpesum.
5. Pāpakārino dāsehi\* bahū mige mārāpentti.
6. Gahapatayo purisehi\* dārūni gaṇhāpentti.
7. Garu sisse dhammarū uggaṇhāpesi.
8. Adhipati purisehi rukkhe chindāpessati.
9. Aham kaññāhi bhaṇḍāni āharāpessāmi.
10. Tumhe bhātarehi kapayo gāmarū harāpetha.
11. Mayam dasahi goṇehi khettam kasāpessāma.
12. Mātā puttam pīthe nisīdāpetvā bhattam pacitum taṇḍule\*\* āharāpesi.

\* Instrumental is also used with the causal forms.

\*\* taṇḍula (m, n) (uncooked) rice.

### Translate into Pali

1. The sinner causes his brothers to kill birds.

2. The rich men make their sons gave alms.
3. The king makes the carpenters build five houses.
4. The charioteer makes the slave bring two horses near the chariot.
5. The women get their daughters cook rice for the guests.
6. The carpenter gets the work\* done by the servants.
7. The leader gets his men cut many trees in his garden.
8. They will get the field ploughed by 20 oxen.
9. I will make my son eat some food.
10. We will cause our slaves to go to the town.
11. They make the cows eat grass.
12. Do not allow him do that work\*.

\* work = kamma (n), kammanta (m).

The New Pali Course Book 1

## Vocabulary 词汇表

### Pali - English 词汇表：巴-英

### Abbreviations 缩略语表

m. Masculine 阳性	pot.p. Potential Participle
f. Feminine 阴性	可能性分词
n. Neuter 中性	pron. Pronoun 代名词
ind. Indeclinable 没有词尾	ger. Gerund 动名词
变化	3. Of the three genders 三性词
adv. Adverb 副词	
v. Verb 动词	
adj. Adjective 形容词	
inf. Infinitive 不定式	
pr.p. Present Participle 现在分词	
p.p. Past Participle 过去分词	

[a]

akkhi (n) eye. 眼睛  
 agacchi (v) went. 去  
 aggi (m) fire. 火  
 aṅguli (f) finger. 手指  
 acari (v) walked, travelled.  
 旅行  
 acci (n) flame. 火焰  
 aja (m) goat. 山羊  
 ajja (ind) today. 今天  
 añña (adj) another, other.  
 aññatara (adj) certain.  
 aṭavi (f) forest.  
 atṭha (3) eight.  
 atṭhama (adj) eighth.  
 atṭhavīsatī (f) twenty-eight.  
 atṭhasata (n) 800.  
 atṭhādasa (3) eighteen.  
 atṭhārasa (3) eighteen.  
 atṭhāsi (v) stood.  
 atṭhāsīti (f) eighty-eight.  
 atṭhi (n) bone, seed.  
 aṇḍa (n) egg.  
 atikkamitum (inf) to surpass.  
 atithi (m) guest.  
 atthi (v) is, has.  
 atha (ind) then, after that.

atthaññū (m) knower of the meaning.  
 adāsi (v) gave.  
 addhā (ind) certainly.  
 adhipati (m) lord, leader.  
 anugacchati (v) follows.  
 anussarati (v) remembers.  
 anussaranta (pr.p) remembering.  
 antarā (ind) between.  
 anto (ind) in, inside.  
 apagacchati (v) goes away.  
 apaci (v) cooked.  
 apara (adj) another, western.  
 apassanta (pr.p) not seeing.  
 api (ind) and, also.  
 appaka (adj) few, a little.  
 abhavi (v) was.  
 abhiñham (adv) constantly, often.  
 amata (n) ambrosia, the supreme bliss.  
 amba (m) mango.  
 ambu (n) water.  
 ammā (f) mother.  
 amhe (pron) we.  
 amhākam (pron) to us, our.  
 ayaṁ (m, f) this [man, woman].  
 arañña (n) forest.

ari (m) enemy.	āyu (n) age.
alañkaroti (v) decorates, adorns.	āyudha (n) weapon.
asani (f) thunderbolt.	ārabhati (v) begins.
asi (m) sword.	ārabhi (v) began.
asīti (f) eighty.	ārāma (m) grove,
assa (m) horse.	monastery.
assa (pron) his, to him.	āruyha (ger) having ascended.
assā (pron) her, to her.	āruhati (v) ascends.
assu (n) tear.	āruhi (v) ascended.
ahi (m) serpent.	āruhitvā (ger) having ascended.
aham (pron) I.	āloka (m) light.

## [ā]

ākādḍhati (v) drags, pulls.	āvāṭa (m) pit.
ākaddhīyati (v) is dragged, is pulled.	āhaṭa (p.p) brought.
ākāsa (m) sky.	āharati (v) brings.
ākhu (m) rat.	āharanta (pr.p) bringing.
āgacchati (v) comes.	āharāpeti (v) causes to bring.
āgacchi (v) came.	āhari (v) brought.
āgata (p.p) come.	āharitum (inf) to bring.
āgantvā (ger) having come.	āharīyati (v) is brought.
āgantuṁ (inf) to come.	āhāra (m) food.
āgamma (ger) having come.	āhiṇḍati (v) wanders.
ādāya (ger) having taken.	
āneti (v) brings.	icchatī (v) wishes.
ānesi (v) brought.	itara (adj) the other.
ānetvā (ger) having brought.	ito (ind) hence.
āpana (m) shop, market.	itthī (f) woman.
āma (adj) unripe.	idaṁ (n) this [thing].
āma (ind) yes.	idāni (ind) now.

## [i]

idha (ind) here.  
ima (adj) this.  
imā (pron) these [women].  
ime (pron) these [men].  
isi (m) sage.  
isipatanārāma (m) the grove  
of Isipatana (at Sarnath).

## [u]

ukkhipitvā (ger) having  
raised up.  
uggañhāti (v) learns.  
uggañhitabba (pot.p) that  
should be learnt.  
ucca (adj) high, tall.  
ucchu (m) sugarcane.  
utthahati (v) rises up.  
utthahitvā (ger) having risen  
up.  
utthāpetvā (ger) having  
awaken.  
ud̄deti (v) flies.  
uttara (adj) northern.  
uttāna (adj) shallow.  
udaka (n) water.  
udadhi (m) ocean.  
udeti (v) rises up.  
upari (ind) above.  
uppala (n) water-lily.  
ubhaya (3) both.  
ussahati (v) tries.

## [e]

eka (adj) one, certain.  
ekakkhattum (adv) once.  
ekacattālīsati (f) forty-one.  
ekatim̄sati (f) thirty-one.  
ekato (ind) together.  
ekadā (adv) one day, once.  
ekadhā (adv) in one way.  
ekattha (adv) in one place.  
ekamantam (adv) aside.  
ekavīsati (f) twenty-one.  
ekasat̄thi (f) sixty-one.  
ekādasa (3) eleven.  
ekādasama (adj) eleventh.  
ekāsīti (f) eighty-one.  
ekūnacattālīsati (f) 39.  
ekūnatīmsati (f) 29.  
ekūnapaññāsati (f) 49.  
ekūnanavuti (f) 89.  
ekūnavīsati (f) 19.  
ekūnasat̄thi (f) 59.  
ekūnasattati (f) 69.  
ekūnasata (n) 99.  
ekūnāstīti (f) 79.  
eta (3) that, this.  
ettha (adv) here.  
evam (ind) thus, yes.  
esā (f) that [woman]. (stem:  
eta)  
eso (m) that [man]. (stem:  
eta)

## [o]

okkamma (ger) having moved aside.

ocināti (v) gathers, collects.

ocinitvā (ger) having collected.

ocinitum (inf) to gather, to collect.

otarati (v) descends.

otaritvā (ger) having descended.

odana (m/n) [boiled] rice.

otīṇha (p.p) descended.

oruyha (ger) having descended.

oruhati (v) descends.

oloketi (v) looks at.

olokenta (pr.p) looking at.

## [k]

kacchu (f) itch.

kaññā (f) girl.

kaṭacchu (m) spoon.

kañeru (f) she-elephant.

kata (p.p) made, done.

katama (3) which of the many.

katara (3) which of the two.

kattu (m) doer, compiler.

kattha (adv) where.

katvā (ger) having done.

katham (ind) how.

kathā (f) speech, talk.

katheti (v) says.

kathesi (v) said, told.

kadalī (f) plantain.

kadā (adv) when?

kapi (m) monkey.

kamma (n) work.

kammanta (m) work.

kammakāra (m) worker.

karaṇīya (pot.p) that should be done.

kari (v) did.

karissati (v) will do.

kari (m) elephant.

kariyati (v) is done.

karoti (v) does.

karonta (pr.p) doing.

kavi (m) poet.

kasati (v) ploughs.

kasīyati (v) is ploughed.

kassaka (m) farmer.

kāka (m) crow.

kākī (f) she-crow.

kātabba (pot.p) that should be done.

kātum (inf) to do.

kāraṇa (n) reason.

kārāpeti (v) causes to do.

kāya (m) body.

kāla (m) time.

kālam karoti (v) dies.

kāsu (f) pit.

kā a (adj) black.	khara (adj) rough, coarse.
kiṇanta (pr.p) buying.	khādati (v) eats.
kiṇāti (v) buys.	khādanta (pr.p) eating.
kiṇi (v) bought.	khādi (v) ate.
kiṇitvā (ger) having bought.	khāditvā (ger) having eaten.
kiṇyati (v) is bought.	khinna (p.p) dejected.
kitti (f) fame.	khīra (n) milk.
kim (3) what?	khuddaka (adj) small.
kī ati (v) plays.	khudā (f) hunger.
kī itvā (ger) having played.	khetta (n) field.
kukkuṭī (f) hen.	
kucchi (m/f) belly.	
kuṭṭī (m) leper.	
kuto (ind) from where?	
kuddha (p.p) enraged,	
angry.	
kumāra (m) boy.	gacchatī (v) goes.
kamārī (f) girl.	gacchanta (pr.p) going.
kula (n) family, caste.	gacchāpeti (v) causes to go.
kulavantu (adj) of the high caste.	gacchi (v) went.
kuhiṁ (adv) where?	gacchissati (v) will go.
kūla (n) [river] bank.	gaṅgā (f) river.
ketu (m) banner.	gaṇī (m) one who has a
ko (m) who? (Nom.)	following.
kodha (m) anger.	gaṇṭhi (m) knot.
kolambanagara (n) city of Colombo.	gaṇhātī (v) takes.

## [kh]

khaṇati (v) digs.	gaṇhāpeti (v) causes to take.
khanti (f) patience.	gaṇhi (v) took.

garu (m) teacher.  
gavesati (v) seeks.  
gahapati (m) householder.  
gahita (p.p) taken.  
gahetvā (ger) having taken.  
gāma (m) village.  
gāyati (v) sings.  
gāyanta (pr.p) singing.  
gāvī (f) cow.  
giri (m) mountain.  
gīvā (f) neck.  
guṇavantu (adj) virtuous.  
guhā (f) cave.  
geha (m, n) house.  
goṇa (m) ox.  
godhā (f) iguana.

## [gh]

ghaṭa (m) water-pot.  
ghāṇa (n) nose.  
ghāyitum (inf) to smell.

## [c]

ca (ind) and.  
cakkhu (n) eye.  
cakkhumantu (adj)  
possessor of eyes.  
canda (m) moon.  
cattālisati (f) forty.  
catu (3) four.  
catuttim̄sati (f) thirty-four.  
catuttha (adj) fourth.

catutthī (f) Dative.  
catuddasa (3) fourteen.  
catuppada (m) quadruped.  
caturāsīti (f) eighty-four.  
catuvīsati (f) twenty-four.  
carati (v) walks.  
caranta (pr.p) walking.  
caritvā (ger) having walked.  
citta (n) mind.  
cinteti (v) thinks.  
cintetvā (ger) having  
thought.  
cintesi (v) thought.  
ciram̄ (adv) [for a] long  
time.  
cuddasa (3) fourteen.  
cuddasama (adj) fourteenth.  
cetiya (n) shrine, pagoda.  
cora (m) thief.  
coreti (v) steals.  
coresi (v) stole.

## [ch]

cha (3) six.  
chatṭha (adj) sixth.  
chatṭhī (f) Genitive.  
chattha (n) umbrella.  
chattim̄sati (f) thirty-six.  
chattī (m) one who has an  
umbrella.  
channavuti (f) ninety-six.  
chabbīsati (f) twenty-six.

<p>chāyā (f) shade, shadow.      chāsīti (f) eighty-six.      chindati (v) cuts.      chindanta (pr.p) cutting.      chindāpeti (v) causes to cut.      chinditabba (pot.p) that should be cut.      chinna (p.p) cut.</p>	<p>ṭhapeti (v) keeps.      ṭhapetu (v) let him keep.      ṭhapesi (v) kept.      ṭhāna (n) place.      ṭhita (p.p) stood.</p>
<p>[d]</p>	<p>ḍasati (v) bites, stings.      ḍasitvā (ger) having bitten or stung.</p>
<p>[t]</p>	<p>ta (3) that.      taṇḍula (n) rice [uncooked].      tatiya (adj) third.      tato (ind) thence, from there.</p>
<p>[t̄]</p>	<p>tattha (adv) there.      tatra (adv) there.      tathā (ind) so, likewise, in that way.</p>
<p>[ñ]</p>	<p>tadā (adv) then.      tarati (v) crosses.      taritvā (ger) having crossed.      taru (m) tree.</p>
<p>[t̄]</p>	<p>taruṇī (f) young woman.      tava = thine, your.      tassa = his.      tassā = of her, to her.      tahim̄ (adv) there.      tā (f) those women.      tāni = those things.</p>

ti (3) three.	dadanta (pr.p) giving.
tit̄hati (v) stands.	dadamāna (pr.p) giving.
tit̄hanta (pr.p) standing.	dadāti (v) gives.
tiṇha (n) grass.	dadi (v) gave.
tiṇṇa (p.p) crossed, gone ashore.	daddu (f) eczema.
tinavuti (f) ninety-three.	dadhi (n) curd.
tipu (n) lead.	dantī (m) tusker, elephant.
tiriyaṁ (adv) across.	dasa (3) ten.
tiṁsati (f) thirty.	dasakoṭi (f) hundred million.
tiṁsatima (adj) thirtieth.	dasama (adj) tenth.
tiṁsā (f) thirty.	dasalakkha (n) million.
tumhe = you.	dasasata (n) thousand.
tuyhaṁ = to you, your.	dasasahassa (n) ten thousand.
tulā (f) scale, balance.	dassanīya (adj) handsome, beautiful.
te (m) they.	daļhaṁ (adv) tightly.
te-asīti (f) eighty-three.	dāṭhī (m) tusker, serpent.
tettim̄sati (f) thirty-three.	dāṭabba (pot.p) that should be given.
tenavuti (f) ninety-three.	dātu (m) given.
tepaññāsā (f) fifty-three.	dātum̄ (inf) to give.
terasa (3) thirteen.	dāna (n) alms, charity.
terasama (adj) thirteenth.	dāyaka (m) giver.
tevīsati (f) twenty-three.	dāraka (m) young one, boy.
tesat̄thi (f) sixty-three.	dārikā (f) girl.
tesattati (f) seventy-three.	dāru (n) firewood.
telasa (3) thirteen.	dāsa (m) slave.
tvam̄ = thou.	dāsī (f) slave woman.

## [d]

dakkhiṇa (adj) southern.
dat̄ha (p.p) bitten.
datvā (ger) having given.

divā (ind) day-time.	dvānavuti (f) ninety-two.
disā (f) direction.	dvāvīsati (f) twenty-two.
disvā (ger) having seen.	dvāsatṭhi (f) sixty-two.
dīgha (adj) long.	dvāsattati (f) seventy-two.
dīghajīvī (m) possessor of long life.	dvāstīti (f) eighty-two.
dīpa (m) island, lamp.	dvi (3) two.
dīpi (m) leopard.	dvikkhattum (adv) twice.
dīyati (v) is given.	dvicattālīsati (f) forty-two.
dīyamāna (pr.p) being given.	dvidhā (ind) in two ways, into two.
dukkha (n) pain, misery, trouble.	dvinavuti (f) ninety-two.
dukkham (adv) with difficulty, miserably.	dvisattati (f) seventy-two.
dutiya (adj) second.	dvisata (n) two hundred.
dundubhi (f) drum.	dveasīti (f) eighty-two.
dubbala (adj) feeble.	dvepaṇṇasā (f) fifty-two.
deti (v) gives.	dvesattati (f) seventy-two.
deva (m) rain, deity.	[dh]
devatā (f) deity.	dhana (n) wealth.
devī (f) queen, goddess.	dhanavantu (adj) rich.
desanā (f) preaching.	dhanu (n) bow.
desita (p.p) preached.	dhamma (m) doctrine.
deseti (v) preaches.	dhātu (f) element, relic.
desesi (v) preached.	dhāvati (v) runs.
desīyati (v) is preached.	dhāvanta (3) running.
doṇī (f) canoe, boat.	dhāvi (v) ran.
dolā (f) palanquin.	dhāvitvā (ger) having run.
dvattiṁsati (f) thirty-two.	dhītu (f) daughter.
dvādasa (3) twelve.	dhūli (f) dust.
dvādasama (adj) twelfth.	dhenu (f) cow [of any kind].
	dhovati (v) washes.

dhovitabba (pot.p) that  
should be washed.

dhovīyati (v) is washed.

## [n]

na (ind) not, no.

nagara (n) city.

nattu (m) grandson.

natthi (v) is not.

nadī (f) river.

nayana (n) eye.

nara (m) man.

nava (3) nine.

navama (adj) ninth.

navasata (n) nine hundred.

navuti (f) ninety.

na santi = are not.

nahāta (p.p) bathed.

nahātvā (ger) having bathed.

nahāpeti (v) causes to bathe.

nahāyati (v) bathes.

nahāyanta (pr.p) bathing.

nāma (n) name.

nārī (f) woman.

nāvā (f) ship.

nāsā (f) nose.

nāji (f) corn measure, tube.

nālikera (m) coconut.

nikkhanta (p.p) got out.

nikkhamati (v) goes out.

nikkhamma (ger) having  
come out.

niddā (f) sleep.

nidhi (m) hidden treasure.  
nibbattitūm (inf) to be born.  
nibbattivā (ger) having  
born.

niraya (m) hell.

nilīyati (v) hides.

nisinna (p.p) sat.

nisīdati (v) sats.

nisīdāpeti (v) causes to sit.

nisīdi (v) sat.

nisīditabba (pot.p) should be  
sat.

nisīditvā (ger) having sat.

nīca (adj) low, vulgar.

nīta (p.p) led, carried.

nīla (adj) blue.

nīharati (v) ejects.

neti (v) leads, carries.

netu (m) leader.

nesi (v) led, carried.

## [p]

pakka (p.p) cooked, ripe.

pakkhipati (v) puts in.

pakkhī (m) bird.

paggayha (ger) having  
raised up.

pacati (v) cooks.

pacatu (v) let him cook.

pacanta (pr.p) cooking.

pacamāna (pr.p) cooking.

pacanīya (pot.p) that should

be cooked.

paci (v) cooked.	pabbata (m) mountain.
pacita (p.p) cooked.	pabbajati (v) becomes a monk, renounces.
pacitabba (pot.p) that should be cooked.	pabhū (m) overlord.
pacitum (inf) to cook.	para (adj) other, latter.
pacitvā (ger) having cooked.	parasuve (ind) day after tomorrow.
pacchā (ind) afterwards.	parahīyo (ind) day before yesterday.
pañca (3) five.	paridhati (v) wears.
pañcadasa (3) fifteen.	parisā (f) retinue, following.
pañcama (adj) fifth.	pavisati (v) enters.
pañcatiṣati (f) thirty-five.	pavisitvā (ger) having entered.
pañcadhā (ind) in five ways.	pasu (m) beast.
pañcavīsati (f) twenty-five.	passati (v) sees.
pañcasata (n) five hundred.	passanta (pr.p) seeing, looking at.
paññavantu (adj) wise.	passitum (inf) to see.
paññā (f) wisdom.	pahaṭa (p.p) beaten.
paññāsati (f) fifty.	paharati (v) beats.
paññāsā (f) fifty.	paharitvā (ger) having beaten.
paṭinivatti (v) went back.	paharīyati (v) is beaten.
paṭiyādetum (inf) to make, to prepare.	pahāya (ger) having left.
paṭhama (adj) first.	pāka (m) cooking, boiling.
pañña (n) leaf.	pācayati (v) causes to cook.
pañnarasa (3) fifteen.	pācāpayati (v) causes to cook.
paññāsati (f) fifty.	pācāpeti (v) causes to cook.
pañḍita (m) wise man.	pāceti (v) causes to cook.
patati (v) falls.	pāṭhasālā (f) school.
pati (m) husband, master.	
pati (v) fell down.	
patti (f) infantry.	
paduma (n) lotus.	
panasa (m) jack-fruit.	

pāṇī (m) hand.	puna (ind) again.
pāteti (v) fells, makes to fall.	puppha (n) flower.
pātesi (v) felled.	pubba (adj) former, eastern.
pātum (inf) to drink.	purato (ind) in front.
pāto (ind) in the morning.	purā (ind) before, formerly.
pāda (m) foot, leg.	purisa (m) man.
pāpa (n) sin.	pulina (n) sand.
pāpakārī (m) sinner, evil-doer.	pūjā (f) offering.
pāleti (v) protects, governs.	pūjeti (v) offers, honours.
pālesi (v) protected.	pūjesi (v) respected, offered.
pāvisi (v) entered.	pūjetvā (ger) having offered.
pāsāṇa (m) stone, rock.	pokkharanī (f) pond.
pitu (m) father.	
pipāsā (f) thirst.	[ph]
pivati (v) drinks.	pharasu (m) axe, hatchet.
pivatu (v) let him drink.	phala (n) fruit, nut.
pivamāna (pr.p) drinking.	phalavantu (adj) fruitful.
pivitum (inf) to drink.	
pivitvā (ger) having drunk.	[b]
piñandhitvā (ger) having donned.	battiñsati (f) thirty-two.
pītha (n) chair.	bandhati (v) binds, ties.
pīta (p.p) drunk.	bandhīyati (v) is bound.
pīta (adj) yellow.	bandhu (m) relation.
pīlita (p.p) oppressed.	bandhumantu (adj) one who has relations.
pīleti (v) oppressed.	bala (n) power.
puñña (n) merit, fortune.	balavantu (adj) powerful, strong.
paññavantu (adj) fortunate, meritorious.	balī (m) powerful.
putta (m) son.	bahu (adj) many.
	bahuka (adj) many.
	bārāṇasī (f) Benares [city].

bāla (adj) young, foolish.	bhāsīyati (v) is told, is said.
bāhu (m) arm.	bhikkhu (m) Buddhist
buddha (m) the Enlightened One.	monk.
buddhi (f) wisdom.	bhindati (v) breaks.
buddhimantu (adj) wise.	bhinna (p.p) broken.
bodhi (m/f) Bo-tree.	bhuñjati (v) eats.
brāhmaṇī (f) brahmin woman.	bhuñjanta (pr.p) eating.
	bhuñjitabba (pot.p) that should be eaten.
<b>[bh]</b>	
bhagavantu (m) the Buddha, the Exalted One. (adj) the fortunate.	bhuñjituṁ (inf) to eat.
bhagini (f) sister.	bhuñjīyati (v) is eaten.
bhañjati (v) breaks.	bhutta (p.p) eaten.
bhaṇḍa (n) goods.	bhūpati (m) king.
bhattu (m) husband, supporter.	bhūpāla (m) king.
bhariyā (f) wife.	bhūmi (f) earth, ground.
bhavati (v) is, becomes.	bhogī (m) serpent.
bhavatu (v) let it be.	bhojāpeti (v) feeds.
bhavitabba (pot.p) that should happen.	bhottuṁ (inf) to eat.
bhāgī (m) sharer.	
bhājetvā (ger) having divided.	
bhātu (m) brother.	<b>[m]</b>
bhānu (m) sun.	magga (m) path.
bhānumantu (m) sun.	majjhima (adj) medium, central.
bhāyati (v) fears.	mañca (m) bed.
bhāyitvā (ger) having feared.	mañjūsā (f) box.
bhāsati (v) says.	maṇi (m) gem.
	mata (p.p) dead.
	mati (f) wisdom.
	mattaññū (adj) temperate, one who knows the measure.
	madhu (n) honey.

manussa (m) man, human  
being.

mayaṁ = we.

mayhaṁ = to me, my.

mayūra (m) peacock.

maraṇa (n) death.

marati (v) dies.

mahanta (pr.p) big, large,  
great.

mahallaka (adj) elderly, old.

mahī (f) earth, the river of  
that name.

mā (ind) [do] not.

mātu (f) mother.

mārāpeti (v) causes to kill.

mārita (p.p) killed.

mārīyati (v) is killed.

māreti (v) kills.

māresi (v) killed.

mālā (f) garland.

mālī (m) possessor of a  
garland.

māsa (m) month.

miga (m) deer, beast.

migī (f) she-deer.

miṇāti (v) measures.

mitta (m) friend.

muṭṭhi (m) fist, hammer.

mudu (adj) soft.

muni (m) monk.

mūla (n) root, money.

## [y]

ya (3) which (relative).

yatṭīhi (m/f) stick, walking  
stick.

yattha (adv) where  
(relative).

yadā (adv) whenever.

yasavantu (adj) famous.

yāgu (f) rice, gruel.

yācaka (m) beggar.

yācati (v) begs.

yācanta (pr.p) begging.

yāci (v) begged.

yāva (ind) as far as.

yāva ... tāva (ind) until.

yuvati (f) maiden.

yojeti (v) harnesses, joins,  
composes.

## [r]

rakkhati (v) protects.

rakkhatu (v) let him protect.

rakkhitabba (pot.p) that  
should be observed or protected.

rakkhīyati (v) is protected.

rajja (n) kingdom.

raju (f) rope.

ratta (adj) red.

ratti (f) night.

ratha (m) chariot.

ravi (m) sun.

ravītvā (ger) having crowded.

rassa (adj) short.  
rāsi (m) heap.  
rukha (m) tree.  
rūpa (n) form, image.  
rodati (v) cries.  
rodanta (pr.p) crying.

## [l]

lakkha (n) hundred thousand.  
lañkā (f) [island] of Ceylon.  
latā (f) creeper.  
laddha (p.p) got.  
laddhā (ger) having got.  
laddhum (inf) to get.  
labhati (v) gets, receives.  
labhitum (inf) to get.  
likhati (v) writes.  
lekhaka (m) clerk.  
loka (m) world.  
locana (n) eye.

## [v]

vanita (p.p) wounded.  
vanitamakāsi (v) wounded.  
vañdhakī (m) carpenter.  
vattabba (pot.p) that should be told.  
vattu (m) sayer.  
vattha (n) cloth.  
vatthu (n) base, site, ground.  
vadaññū (adj) charitable.

vadati (v) says.  
vadana (n) face, mouth.  
vana (n) forest.  
vanitā (f) woman.  
vandati (v) bows down, worships.  
vandita (p.p) worshipped.  
vanditabba (pot.p) that should be worshipped.  
vandīyati (v) is worshipped.  
vapu (n) body.  
varāha (m) pig.  
vasati (v) dwells.  
vasanta (pr.p) living.  
vasu (n) wealth.  
vasudhā (f) earth.  
vassa (m/n) year, rain.  
vassati (v) rains.  
valavā (f) mare.  
vā (ind) or, either - or.  
vācā (f) word.  
vāñija (m) merchant.  
vānara (m) monkey.  
vāpī (f) tank.  
vāri (n) water.  
vālukā (f) sand.  
vikkiñanta (pr.p) selling.  
vikkiñāti (v) sells.  
vikkiñi (v) sold.  
vikkiniyati (v) is sold.  
vijju (f) lightning.  
viññātu (m) knower.

viññu (m) wise man.	sakkharā (f) sugar, gravel.
vitthata (p.p) broad, wide.	sakhī (f) woman-friend.
vidū (m) wise man.	sagga (m) heaven.
vidhāya (ger) having done or commanded.	sañgha (m) community.
vinā (ind) except, without.	sace (ind) if.
vinetu (m) instructor.	satṭhi (f) sixty.
visikhā (f) street.	sata (n) hundred.
visum (ind) severally, separately.	satakoṭi (f) thousand million.
viharanta (pr.p) residing, living.	satama (adj) hundredth.
vihāra (m) monastery.	satalakkha (n) ten million.
vīsatī (f) twenty.	satasahassa (n) hundred thousand.
vīsatima (adj) twentieth.	sati (f) memory.
vīhi (m) paddy.	satimantu (adj) mindful.
vutṭhi (f) rain.	satta (3) seven.
vutta (p.p) said.	sattadasa (3) seventeen.
vuttha (p.p) dwelt, lived.	sattati (f) seventy.
vuddhi (f) increase, progress.	sattatiṁsati (f) thirty-seven.
ve (ind) certainly.	sattama (adj) seventh.
vejja (m) doctor, physician.	sattamī (f) Locative.
veṇu (m) bamboo.	sattarasa (3) seventeen.
veļu (m) bamboo.	sattavīsatī (f) twenty-seven.
vyādhi (m) sickness.	sattāsīti (f) eighty-seven.
	sattu (m) enemy.
	sattha (n) science. (m)

## [s]

sakim (adv) once.	caravan.
sakuṇa (m) bird.	satthi (m/n) thigh.
sakuṇī (f) she-bird.	satthu (m) teacher, adviser.
sakkoti (v) is able.	sadā (ind) ever, always.
	saddhiṁ (ind) with.
	sanikam (adv) slowly.

santi (v) are.	sāvatthī (f) city of that name.
santi (f) peace, relief.	sikkhāpada (n) precept.
santika (adj) near.	sikhī (m) peacock.
sannipatati (v) assembles.	sindhu (m) sea.
sappi (n) ghee.	silā (f) stone.
sabba (adj) all, every.	sissa (m) student.
sabbattha (adv) everywhere.	sigham (adv) quickly.
sabbaññū (m) the Omniscient One.	sīla (n) virtue, precept.
sabbadā (adv) ever, always.	sīlavantu (adj) observant of precepts, virtuous.
sabhā (f) committee, society.	sīha (m) lion.
samaṁ (adv) equally, evenly.	sīhī (f) lioness.
sayati (v) sleeps.	sukha (n) comfort.
sayanta (pr.p) sleeping.	sukham (adv) comfortably.
sayita (p.p) slept.	sukhī (m) receiver of
sayi (v) slept.	comfort, happy.
sayitvā (ger) having slept.	suṇāti (v) hears.
sasī (m) moon.	suta (p.p) heard.
sassu (f) mother-in-law.	utta (p.p) slept.
saha (ind) with.	sutvā (ger) having heard.
sahasā (adv) suddenly.	sunakha (m) dog.
sahassa (n) thousand.	surā (f) liquor, intoxicant.
sā = she.	suriya (m) sun.
sākhā (f) branch.	surūpa (adj) handsome,
sādhukam (adv) well.	beautiful.
sāmī (m) master, lord.	suvaṇṇa (n) gold.
sāyaṁ (ind) in the evening.	suve (ind) tomorrow.
sāratthī (m) charioteer.	susāna (n) cemetery.
sālā (f) hall.	susu (m) young one.
	setthī (m) millionaire.
	seta (adj) white.

setu (m) bridge.  
senā (f) army, multitude.  
so = he (stem: ta)  
sota (n) ear, stream.  
sotabba (pot.p) that should  
be heard.  
sotu (m) hearer.  
sopāṇa (n) stair.  
solasa (3) sixteen.

## [h]

haṭa (p.p) carried.  
hata (p.p) killed.  
hattha (m) hand.  
hatthinī (f) she-elephant.  
hatthī (m) elephant.  
hadaya (n) heart.  
harati (v) carries.  
haranīya (pot.p) that should  
be carried.  
haranta (pr.p) carrying.  
harāpeti (v) causes to carry.  
hari (v) carried.  
harita (p.p) carried.  
haritum (inf) to carry.  
harīyati (v) is carried.  
hasati (v) laughs.  
hasanta (pr.p) laughing.  
himavantu (m) the  
Himalayas.

hīyo (ind) yesterday.  
hoti (v) is, becomes.

hotu (v) let it be.  
The New Pali Course Book 1

## English – Pali 词汇表：英-巴

### Abbreviations 缩略语表

m. Masculine  
f. Feminine  
n. Neuter  
indec. Indeclinable  
adv. Adverb  
v. Verb  
adj. Adjective  
inf. Infinitive  
pr.p. Present Participle  
p.p. Past Participle  
pron. Pronoun  
ger. Gerund  
3. Of the three genders

## [a]

across tiriyaṁ (adv)  
adorns alaṅkaroti (v)  
adviser satthu (m)  
afterwards pacchā (adv)  
again puna (indec)  
age āyu (n)  
all sabba (adj)  
alms dāna (n)  
always sadā, sabbadā (adv)  
and ca, api (indec)

anger kodha (m)  
 another añña, apara (adj)  
 arm bāhu (m)  
 army senā (f)  
 ascended āruhi (v)  
 ascends āruhati (v)  
 aside ekamantam (adv)  
 assembles sannipatati (v)  
 ate khādi (v)  
 axe pharasu (m)

## [b]

balance tulā (f)	begins ārabhati (v)
bamboo veṇu, veļu (m)	began ārabhi (v)
bank [of a river] kūla (n)	belly kucchi (m/f)
banner ketu (m)	Benares [city] bārānasī (f)
base vatthu (n), bhūmi (f)	between antarā (indec)
bathed nahāta (p.p)	big mahanta (adj)
bathing nahāyanta (pr.p)	bird sakuṇa, pakkhī (m)
beast pasu, miga (m)	bitten dattha (p.p)
beaten pahaṭa (p.p)	black kāla (adj)
beats paharati (v)	blue nīla (adj)
beautiful dassanīya, surūpa (adj)	boat doṇi (f)
becomes hoti, bhavati (v)	body vapu (n), kāya (m)
becomes a monk pabbajati (v)	boiled rice odana (m/n), bhatta (n)
bed mañca (m) sayana (n)	bone atṭhi (n)
been bhūta (p.p)	Bo-tree bodhi (m/f)
before purā, purato (indec)	bow dhanu (n)
begging yācanta (pr.p)	box mañjūsā (f)
begs yācati (v)	boy dāraka, kumāra (m)
	brahman woman brāhmaṇī (f)
	branch sākhā (f)
	breaks bhañjati (v)
	bridge setu (m)
	bringing āharanta (pr.p)
	broad vitthata (p.p)
	broken bhinna (p.p)
	brother bhātu (m)
	brought āhaṭa (p.p)
	brought āhari, ānesi (v)
	Buddha bhagavantu, buddha (m)

buying kiṇanta (pr.p)  
buys kiṇāti (v)

clerk lekhaka (m)  
climbed āruhi (v)  
climbs āruhati (v)  
coarse khara (adj)  
coconut nālikera (m)  
collects ocināti (v)  
Colombo [city of]

## [c]

carpenter vaḍḍhakī (m)  
carried hari, nesi (v)  
carried haṭa, harita, nīta  
(p.p)  
carries harati, neti (v)  
carrying haranta (pr.p)  
cash mūla (n)  
caste kula (n)  
cave guhā (f)  
causes to bathe nahāpeti (v)  
causes to bring āharāpeti (v)  
causes to carry harāpeti (v)  
causes to cook pācāpeti,  
pāceti, pācayati (v)  
causes to cut chindāpeti (v)  
causes to do kārāpeti (v)  
causes to go gacchāpeti (v)  
causes to kill mārāpeti (v)  
causes to sit niśidāpeti (v)  
causes to take gaṇhāpeti (v)  
cemetery susāna (n)  
certainly addhā, ve,  
ekantaṁ (indec)  
Ceylon lañkā (f)  
charitable vadaññū (adj)  
charioteer sārathī (m)  
charity dāna (n)  
city nagara, pura (n)

kolambanagara (n)  
come āgata (p.p)  
comes āgacchatī (v)  
comfort sukha (n)  
comfortably sukaṁ (adv)  
community saṅgha (m)  
constantly abhiñham (adv)  
cook sūda (m)  
cooked pakka, pacita (p.p)  
cooked apaci, paci (v)  
cooking pacanta (pr.p)  
cooking pāka (gerund) (m)  
cooks pacati (v)  
corn dhañña (n)  
corn measure nāli (f)  
cow gāvī (f)  
cow [of any kind] dhenu (f)  
creeper latā (f)  
cries rodati (v)  
crossed tiṇha (p.p)  
crow kāla (m)  
crying rodanta (pr.p)  
curd dadhi (n)  
cut chinna (p.p)  
cutter chettu (m)

cutting chindanta (pr.p)  
cuts chindati (v)

## [d]

daughter dhītu (f)  
day divasa (m)  
day after tomorrow

parasuve (indec)

day before yesterday

parahīyo (indec)

day time divā (indec)

dead mata (p.p)

death maraṇa (n)

decorates alaṅkaroti (v)

deep gambhīra (adj)

deer migā (m)

deity deva (m) devatā (f)

descended otiṇṇa (p.p)

descends oruhati, otarati (v)

did kari, akari (v)

dies marati, kālam karoti (v)

digs khaṇati (v)

direction disā (f)

doctor vejja (m)

doctrine dhamma (m)

doer kattu (m)

does karoti (v)

dog sunakha (m)

done kata (p.p)

doing karonta (pr.p)

[do] not mā (indec)

drags ākaḍḍhati (v)

drinking pivamāna (pr.p)  
dropped pātesi (v)  
drum dundubhi (f)  
dust dhūli (f)  
dwarf rassa (adj)  
dwells vasati (v)  
dwelt vuttha (p.p)

## [e]

ear sota, ghāṇa (n)  
earth vasudhā, bhūmi, mahī

(f)

eastern pubba (adj)  
eat khādati, bhuñjati (v)  
eaten bhutta, khādita (p.p)  
eating khādanta, bhuñjanta

(pr.p)

eczema daddu (f)

egg aṇḍa (n)

eight aṭṭha (3)

eighteen aṭṭhārasa,  
aṭṭhādasa (3)

eighth aṭṭhama (adj)

eighty asīti (f)

eighty-eight aṭṭhāsīti (f)

eighty-four caturāsīti (f)

eighty-nine ekūnanavuti (f)

eighty-one ekāsīti (f)

eighty-six chāsīti (f)

eighty-three teasīti (f)

eighty-two dvāsīti, dveāsīti

(f)

ejects nīharati (v)	feeds bhojeti, bhojāpeti (v)
elderly mahallaka (adj)	felled pātesi (v)
elephant dantī, hatthī, karī	fells pāteti (v)
(m)	few paritta, appaka (adj)
eleven ekādasa (3)	field khetta (n)
eleventh ekādasama (adj)	fifth pañcama (adj)
enemy ari, sattu (m)	fifteen paññarasa,
Enlightened One buddha,	pañcadasa (3)
bhagavantu (m)	fifty paññāsā, paññāsā,
enraged kuddha (p.p)	paññāsati (f)
enters pavisati (v)	fifty-nine ekūnasatthi (f)
entered pāvisi (v)	fifty-one ekapaññāsā (f)
[in the] evening sāyam	finger aṅguli (f)
(indec)	fire aggi (m)
ever sadā, sabbadā (adv)	firewood dāru (m)
evenly samam (adv)	first paṭhama (adj)
every sabba (adj)	five pañca (3)
everywhere sabbattha	flame acci (n)
(indec)	flies uddeți (v)
evil-doer pāpakārī (m)	flower puppha (n)
Exalted One bhagavantu	follows anugacchati (v)
(m)	food āhāra (m), bhojana (n)
eye akkhi, nayana, locana,	foolish bāla (adj)
cakkhu (n)	foot pāda (m)
[f]	for a long time ciraṃ (adv)
face vadana, mukha (n)	forest vana, arañña (n) aṭavi
fame kitti (f)	(f)
family kula (n)	form rūpa (n)
famous yasavantu (adj)	formerly purā (indec)
farmer kassaka (m)	fortunate puññavantu,
father pitu (m)	bhagavantu (adj)
feeble dubbala (adj)	

	forty cattāñisati, cattāñisati	going <b>gacchanta</b> ;
(f)	forty-nine ekūnapaññāsā (f)	<b>gacchamāna</b> (pr.p)
	forty-one ekacattāñisati (f)	gold <b>suvanṇa</b> (n.)
	four catu (3)	gone <b>gata</b> . (p.p.)
	fourteen cuddasa, catuddasa	gone ashore <b>tiṇṇa</b> . (p.p.)
(3)	friend mitta (m)	got <b>laddha</b> ( p.p.)
	from there tato (indec)	got out <b>nikkhanta</b> (p.p)
	from where kuto (indec)	grandson <b>nattu</b> (m)
	fruit phala (n)	grass <b>tiṇa</b> (n)
	fruitful phalavantu (adj)	gravel <b>sakkharā</b> (f)
[g]	garland mālā (f)	ground <b>bhūmi</b> (f) <b>vatthu</b> (n)
	gathers ocināti (v)	grove of ispatana <b>isipatanā</b>
	gave dadi, adāsi (v)	<b>rāma</b> (m)
	gem maṇi (m)	gruel <b>yāgu</b> (f)
	ghee sappi (n)	
	girl dārikā, kaññā, kumārī, kumārikā (f)	
	given dinna (p.p)	
	giver <b>dātu dāyaka</b> . (m)	
	gives <b>deti dadāti</b> . f.	
	giving <b>dadanta</b> (pr.p)	
	goat <b>aja</b> (m)	
	god <b>deva</b> (m)	
	goddess <b>devī</b> (f)	
	goes <b>gacchati</b> (v)	
	goes away <b>apagacchati</b> (v)	
	goes out <b>nikkhamati</b> (v)	
[h]	hall <b>sālā</b> (f)	
	hand <b>hattha; pāni</b> (m)	
	handsome <b>dassanīya; surūpa</b> .	
	(adj)	
	happy <b>sukhī</b> (m)	
	having awakened <b>uṭṭhāpetvā</b>	
	(abs)	
	having born <b>nibbattitvā</b> (abs)	
	having climbed <b>āruyha</b> (abs)	
	having come <b>āgamma</b> (abs)	
	having come out <b>nikkhamma</b>	
	(abs)	
	having commanded <b>vidhāya</b>	
	(abs)	

having cooked <i>pacitvā</i> (abs)	hides <i>niliyati</i> (v)
having crossed <i>taritvā</i> (abs)	high <i>ucca</i> (adj)
having crowed <i>ravitvā</i> (abs)	Himalayas <i>himavantu</i> (m)
having divided <i>bhājetvā</i> (abs)	Honey <i>madhu</i> (n)
having done <i>katvā; vidhāya</i> (abs)	Horse <i>assa</i> (m)
having donned <i>pilandhitva</i> (abs)	House <i>geha</i> (n)
having drunk <i>pivitvā</i> (abs)	Householder <i>gahapati</i> (m)
having eaten <i>bhuñjitvā; khāditvā.</i> (abs)	Human being <i>manussa</i> (m)
Having got <i>laddhā; labhitvā.</i> (abs)	Hunger <i>khudā</i> (f)
having left <i>pahāya</i> (abs)	Husband <i>pati; bhattu</i> (m)
having moved aside <i>apakkamma</i> (abs)	How <i>katham.</i> (ind)
having raised up <i>paggayha;</i> <i>ukkhipitvā</i> (abs)	[i]
having risen up <i>uṭṭahahityā</i> (abs)	I <i>aham.</i>
having slept <i>sayitvā</i> (abs)	Iguana <i>godhā</i> (f)
having stood <i>thatvā</i> (abs)	Image <i>rūpa</i> (n)
having taken <i>ādāya;</i> <i>gaṇhitvā</i> (abs)	Increase <i>vuddhi</i> (f)
he <i>so</i> (stem <i>ta</i> ) (m)	Infantry <i>patti</i> (f)
heap <i>rāsi</i> (m)	Instructor <i>vinetū; satthu</i> (m)
heard <i>suta</i> (p.p)	In that way <i>tathā</i> (ind)
hearer <i>sotu</i> (m)	In front <i>purato</i> (ind)
hears <i>suṇāti</i> (v)	In one place <i>ekattha</i> (ind)
heart <i>hadaya</i> (n)	Intelligent <i>buddhimantu</i> (adj)
heaven <i>sagga</i> (m)	In two ways <i>dvidhā</i> (ad)
hell <i>niraya</i> (m)	Intoxicant <i>majja</i> (n) <i>surā</i> (f)
hen <i>kukkuṭī</i> (f)	Is <i>hoti; bhavati</i> (v)
here <i>idha; ettha</i> (ad)	Is able <i>sakkoti</i> (v)
hermit <i>isi; tapassī</i> (m)	Is beaten <i>paharīyati</i> (v)
hidden treasure <i>nidhi</i> (m)	Is bought <i>kiṇīyati</i> (v)
	Is brought <i>āharīyati</i> (v)
	Is carried <i>hariyati</i> (v)
	Is done <i>kariyati</i> (v)

Is drawn <b>ākaddhīyati</b> (v)	Known <b>ñāta</b> (p.p)
Is eaten <b>bhuñjīyati</b> (v)	Knower <b>ñātu</b> (m)
Is given <b>dīyati</b> (v)	Knower of the meaning
Is killed <b>māriyati</b> (v)	<b>atthaññū</b> (m)
Island <b>dīpa</b> (m)	Knows <b>jānāti</b> (v)
Is made <b>kariyati</b> (v)	
Is not <b>natthi</b> (v)	
Is ploughed <b>kasīyati</b> (v)	[I] Lamp <b>dīpa</b> ; <b>padīpa</b> (m)
Is preached <b>desīyati</b> (v)	Large <b>mahanta</b> (adj)
Is protected <b>rakkhīyati</b> (v)	Laughing <b>hasanta</b> (pr.p)
Is sold <b>vikkīñiyati</b> (v)	Laughs <b>hasati</b> (v)
Is taken <b>gañhīyati</b> (v)	Lead <b>tipu</b> (n)
Is tied <b>bandhīyati</b> (v)	Leader <b>netu</b> ; <b>adhipati</b> (m)
Is told <b>bhāsiyati</b> (v)	Leads <b>neti</b> ; <b>nayati</b> (v)
Is worshipped <b>vandīyati</b> (v)	Leaf <b>patta</b> ; <b>pañña</b> (n)
Is washed <b>dhowīyati</b> (v)	Learns <b>ugganhāti</b> ; <b>sikkhati</b> (v)
It <b>tam.</b> (n)	Leg <b>pāda</b> (m)
Itch <b>kacchu</b> (f)	Leopard <b>dīpi</b> (m)
	Leper <b>kutthī</b> (m)
	Let him conquer <b>jayatu</b> (v)
Jack (fruit) <b>panasa</b> (m)	Let him cook <b>pacatu</b> (v)
	Let him drink <b>pivatu</b> (v)
[K]	Let him go <b>gacchatu</b> (v)
Keeps <b>thapeti</b> (v)	Let him keep <b>thapetu</b> (v)
Kept <b>thapesi</b> (v)	Let him protect <b>rakkhatu</b> (v)
Killed <b>māresi</b> (v)	Let him say <b>bhāsatu</b> (v)
Kills <b>hanati</b> ; <b>māreti</b> (v)	Let him put in <b>pakkhipatu</b> (v)
Kindled <b>jālesi</b> (v)	Let it be <b>bhavatu</b> ; <b>hotu</b> (v)
Kindles <b>jāleti</b> (v)	Light <b>āloka</b> (m)
King <b>bhūpāla</b> ; <b>bhūpati</b> (m)	Lightning <b>vijju</b> (f)
Knee <b>jānu</b> ; <b>jañṇu</b> (m)	Lion <b>sīha</b> (m)
Knot <b>gañthi</b> (m)	Lioness <b>sīhī</b> (f)

Liquor <b>surā</b> (f)	Monkey <b>vānara</b> ; <b>kapi</b> (m)
Little <b>appaka</b> ; <b>paritta</b> (adj)	Month <b>māsa</b> (m)
Lived <b>vuttha</b> (p.p)	Moon <b>canda</b> ; <b>sasī</b> (m)
Living <b>vasanta</b> (pr.p)	Morning (in the) <b>pāto</b> (ind)
Long <b>dīgha</b> (adj)	Mother <b>ammā</b> ; <b>mātu</b> (f)
Looks at <b>oloketi</b> ; <b>passati</b> (v)	Mother-in-law <b>sassu</b> (f)
Looking at <b>passanta</b> ; <b>olokenta</b> (pr.p)	Mountain <b>giri</b> (m)
Lord <b>adhipati</b> ; <b>sāmī</b> (m)	Mouth <b>mukha</b> ; <b>vadana</b> (n)
Lotus <b>paduma</b> (n)	Multitude <b>parisā</b> (f)
Low <b>nīca</b> (adj)	

## [m]

Maiden <b>yuvati</b> ; <b>taruṇī</b> ; <b>kumārī</b> (f)
Man <b>nara</b> ; <b>purisa</b> ; <b>manussa</b> (m)
Many <b>bahu</b> ; <b>bahuka</b> (adj)
Mare <b>valavā</b> (f)
Market <b>āpaṇa</b> (m)
Measures <b>miṇāti</b> (v)
Medium <b>majjhima</b> (adj)
Memory <b>sati</b> (f)
Merchant <b>vāṇija</b> (m)
Merit <b>puñña</b> (n)
Meritorious <b>puññavantu</b> (adj)
Milk <b>khīra</b> (n)
Million <b>dasalakkha</b> (n)
Millionaire <b>seṭṭhī</b> (m)
Mind <b>citta</b> (n)
Mindful <b>satimantu</b> (adj)
Minister <b>mantī</b> (m)
Monastery <b>vihāra</b> ; <b>ārāma</b> (m)
Money <b>mūla</b> (n)
Monk <b>bhikkhu</b> ; <b>muni</b> (m)

## [n]

Near <b>santika</b> (adj)
Neck <b>gīvā</b> (f)
Night <b>ratti</b> (f)
Nine <b>nava</b> (3)
Nineteen <b>ekūnavīsati</b> (f)
Ninth <b>navama</b> (adj)
Ninety <b>navuti</b> (f)
Ninety-nine <b>ekūnasata</b> (n)
Ninety-six <b>channavuti</b> (f)
Nose <b>nāsā</b> (n) <b>ghāṇa</b> (f)
Not <b>na</b> (ind)
Not seeing <b>apassanta</b> (pr.p)
Now <b>idāni</b> (ind)

## [o]

Observer of precepts <b>sīlavantu</b> (adj)
Ocean <b>udadhi</b> ; <b>jalanidhi</b> ; <b>sindhu</b> (m)
Of the high caste <b>kulavantu</b> (adj)
Offered <b>pūjesi</b> (v)
Offering <b>pūjā</b> (f)

Offers **pūjeti** (v)  
 Old **mahallaka** (adj)  
 Omniscient **sabbaññū** (adj)  
 One **eda** (m̄)  
 Once **sakim̄; ekakkhattum̄** (ad)  
 One day **ekadā** (ad)  
 One who has a following **gañī** (m)  
 Oppressed **pīlesi** (v) **pīlita.**(p.p)  
 Oppresses **pīleti** (v)  
 Or **vā;** atha; **vā** (ind)  
 Other **añña;** **apara;** **para** (adj)  
 Over **upari** (ad)  
 Over-lord **pabhū** (m)  
 Ox **gona** (m)

## [p]

Paddy **vīhi** (m)  
 Palanquin **dolā** (f)  
 Path **magga** (m)  
 Patience **khanti** (f)  
 Peacock **mayūra;** **sikhī** (m)  
 Physician **vejja** (m)  
 Pig **varāha** (m)  
 Pit **āvāta** (m) **kāsu** (f)  
 Place **ṭhāna** (n)  
 Plantain **kadalī** (f)  
 Poet **kavi** (m)  
 Pond **pokkharan̄ī** (f)  
 Possessor of eyes **cakkhumantu**  
 (adj)  
 Possessor of long life **dīghajīvī** (m)  
 Possessor of garlands **mālī** (m)

Possessor of an umbrella **chattī** (m)  
 Power **bala** (n)  
 Pouwerful **balavantu;** **bali** (adj)  
 Preached **desita** (p.p)  
 Preached **desesi** (v)  
 Preaches **deseti** (v)  
 Preaching **desanā** (f)  
 Precept **sikkhāpada** (n)  
 Progress **vuddhi** (f)  
 Protects **pāleti;** **rakkhati** (v)  
 Pulls **ākaddhati** (v)

## [q]

Queen **devī;** **rājinī** (f)  
 Quickly **sīgham̄;** **khippam̄.** (ad)

## [r]

Rain **vutthi** (f) **deva** (m)  
 Rains **vassati** (v)  
 Ran **dhāvi** (v)  
 Rat **āku** (m)  
 Reason **kārana** (n)  
 Received **laddha** (p.p)  
 Reigns **rajjam̄ karoti** (v)  
 Relation **bandhu** (m)  
 Remembering **anussaranta**  
 (pr.p)  
 Renounces **pabbajati** (v)  
 Residing **vasanta** (pr.p)  
 Respects **pūjeti** (v)  
 Retinue **parisā** (f)  
 Rice **tanḍula** (n)

Rice (boiled) <b>odana</b> (m.n.)	Sells <b>vikkiṇātī</b> . v.
Bhatta (n)	Sends <b>peseti</b> . v.
Rice gruel <b>yāgu</b> (f)	Separately visum; <b>nānā</b> . ind.
Rich <b>dhanavantu</b> (adj)	Serpent <b>ahi</b> ; <b>dāṭhī</b> ; sappa; <b>bhogī</b> .
Ripe <b>pakka</b> (p.p)	m.
Rises up <b>udeti</b> ; <b>uḍdeti</b> (v)	Seven satta. m.
River <b>gaṅgā</b> ; <b>nadī</b> (f)	Seventeen <b>sattarasa</b> ; <b>sattadasa</b> .
Rock <b>selā</b> ; <b>pāsāṇa</b> (m)	m.
Root <b>mūla</b> (n)	Seventh sattama. adj.
Rope <b>rajjū</b> (f)	Seventy sattati. f.
Rough <b>khara</b> (adj)	Seventy-nine <b>ekūṇāsīti</b> . f.
Running <b>dhāvanta</b> (pr.p)	Seventy-two <b>dvesattati</b> ;
Runs <b>dhāvati</b> (v)	<b>dvisattati</b> . f.

## [s]

Said <b>vutta</b> ; <b>kathita</b> . p.p.	Severally <b>visum</b> . ind.
Sand <b>pulina</b> . n., <b>vālukā</b> . f.	Shade <b>chāyā</b> . f.
Sat <b>nisinna</b> . p.p.	Shadow <b>chāyā</b> . f.
Sat <b>niśidi</b> . v.	Shallow <b>uttāna</b> . adj.
Sayer <b>vattu</b> . m.	Shank <b>jaṅghā</b> . f.
Says <b>vadati</b> ; <b>bhāsatī</b> ; <b>kathetī</b> . v.	Sharer <b>bhāgī</b> . m.
Scale <b>tulā</b> . f.	She <b>sā</b> . f.
School <b>pāṭhasālā</b> . f.	She-bird <b>sakuṇī</b> . f.
Science sattha. n.	She-crow <b>kākī</b> . f.
Sea <b>sindhu</b> ; <b>udadhi</b> . m.	She-deer <b>migī</b> . f.
Sealing wax <b>jatu</b> . n.	She-elephant <b>hatthī</b> ; <b>kañeru</b> . f.
Seat asana. n.	Ship <b>nāvā</b> . f.
Second <b>dutiya</b> . Adj	Shop <b>āpana</b> . m.
Seeks <b>gavesati</b> . v.	Short <b>rassa</b> . adj.
Seeing <b>passanta</b> . pr.p.	Shrine <b>cetiya</b> . n.
Sees <b>passati</b> . v.	Sickness <b>vyādhi</b> . m.
Selling <b>vikkināta</b> . pr.p.	Sin <b>pāpa</b> . n.
	Sinner <b>pāpakārī</b> . m.
	Sister <b>bhaginī</b> . f.

Sitting <i>nisīdanta</i> . pr.p.	Steals <i>coreti</i> . v.
Sits <i>nisīdati</i> . v.	Stick <i>yatthi</i> . m.f., <i>danda</i> .m.
Six <i>cha</i> . 3.	Stole <i>coresi</i> . v.
Sixteen <i>solasa</i> . 3.	Stone <i>silā</i> . f., <i>pāsāna</i> . m.
Sixteenth <i>solasama</i> . adj.	Stood <i>thita</i> . p.p.
Sixth <i>chattha</i> . adj.	Stood <i>atthāsi</i> . p.p.
Sixty <i>saṭṭhi</i> . f.	Street <i>visikhā</i> ; <i>vīhti</i> . f.
Sixty-nine <i>ekūnasattati</i> . f.	Strength <i>bala</i> . n.
Sixty-two <i>dvāsaṭṭhi</i> ; <i>dvisaṭṭhi</i> .f.	Strictly <i>dalham</i> . ad.
Sky <i>ākāsa</i> . m.	Strong <i>balavantu</i> . adj.
Slave <i>dāsa</i> . m.	Student <i>sissa</i> . m.
Slave woman <i>dāsī</i> . f.	Suddenly <i>sahasā</i> . ad.
Sleep <i>niddā</i> . f.	Sugar <i>sakkharā</i> . f.
Sleeping <i>sayanta</i> . pr.p.	Sugar-cane <i>ucchu</i> . m.
Sleeps <i>sayati</i> . v.	Sun <i>suriya</i> ; <i>ravi</i> ; <i>bhānu</i> ;
Slept <i>utta</i> ; <i>sayita</i> . p.p.	<i>bhānumantu</i> . m.
Slept <i>sayi</i> . v.	Sword <i>asi</i> . m.
Slowly <i>sanikam</i> . ad.	
Small <i>khuddaka</i> . adj.	
Society <i>sabhā</i> . f.	[t]
So evam; <i>tathā</i> . ind.	Takes <i>ganhāti</i> . v.
So far <i>tāva</i> . ind.	Tall <i>ucca</i> . adj.
Soft <i>mudu</i> . adj.	Tank <i>vāpi</i> . f.
Sold <i>vikkiṇi</i> . v.	Teacher <i>garu</i> ; <i>satthu</i> ; <i>ācariya</i> .
Some <i>eka</i> . (plur.) m.	m.
Son <i>putta</i> . m.	Tear <i>assu</i> . n.
Soon <i>sīghamp</i> ; <i>khippamp</i> . ad.	Temperate <i>mattaññū</i> adj.
Speech <i>kathā</i> . f.	Ten <i>dasa</i> . 3.
Spoon <i>kaṭacchu</i> . m.	Ten million <i>koti</i> . f.
Stair <i>sopāna</i> . n.	Ten thousand <i>dasasahassa</i> . n.
Standing <i>tiṭṭhanta</i> . pr.p.	Tenth <i>dasama</i> . adj.
Stands <i>tiṭṭhati</i> . v.	That <i>ta</i> ; <i>eta</i> . adj.
	The other <i>itara</i> . adj.
	Then <i>tadā</i> . ad.

Thence <b>tato</b> . ind.	To collect <b>ocinitum</b> . in.
There <b>tattha; tatra; tahim</b> . ad.	To cook <b>pacitum</b> . in.
They <b>te</b> . m.	To-day <b>ajja</b> . ind.
Thief <b>cora</b> . m.	To do <b>kātum</b> . in.
Thigh <b>satthi</b> . m.n.	To drink <b>pivitum; pātum</b> . in.
Thinks <b>cinteti</b> . v.	To eat <b>bhottum; bhuñjatum</b> . in.
Thine <b>tava; tuyham</b> .	To gather <b>ocinitum</b> . in.
Third <b>tatiya</b> . adj.	To get <b>laddhum. labhitum</b> . in.
Thirst <b>pipāsā</b> . f.	Together <b>ekato</b> . ind.
Thirteen <b>terasa; telasa</b> . m	To give <b>dātum</b> . in.
Thirteenth <b>terasama</b> . adj.	To go <b>gantum</b> . in.
Thirty-nine <b>ekūnacattālisati</b> . f.	Told <b>vutta; kathita</b> . p.p.
Thirty-three <b>tettimsati</b> . f.	Told <b>kathesi</b> . v.
Thirty-two	Tomorrow <b>suve</b> . ad.
<b>battimsati; dvattimsati</b> . f.	Tongue <b>jīvhā</b> . f.
This <b>ima; eta</b> . adj.	Took <b>gaṇhi</b> .
This person <b>ayam</b> . m.f.	To prepare <b>paṭiyādetum</b> . in.
This thing <b>idam</b> . n.	To smell <b>ghāyitum</b> . in.
Those things <b>tāni</b> . n.	To surpass <b>atikkamitum</b> . in.
Thou <b>tvam</b> .	To take <b>gaṇhitum</b> . in.
Thought <b>cintesi</b> . v.	Travelled <b>acari</b> . v.
Thousand <b>sahassa</b> . n.	Tree <b>rukka; taru</b> . m.
Thousand million <b>satakoti</b> . f.	Tries <b>ussahati</b> . v.
Three <b>ti</b> . 3.	Trouble <b>dukkha; kasira</b> . n.
Three hundred <b>jisata</b> . n.	Tusker <b>dāthī</b> . m.
Thunderbolt <b>asani</b> . f.	Twelve <b>dvādasa</b> . adj.
Thus <b>evam</b> . ind.	Twelfth <b>dvādasama</b> . adj.
Tightly <b>dalham</b> . ad.	Twentieth <b>vīsatima</b> . adj.
Till then <b>tāva</b> . ind.	Twenty <b>vīsati</b> . f.
To be born <b>nibbattitum</b> . in.	Twenty-eight <b>aṭṭhavīsati</b> . f.
To bring <b>āharitum</b> . in.	Twenty-five <b>pañcavīsati</b> . f.
To carry <b>haritum</b> . in.	Twenty-four <b>catuvīsati</b> . f.
	Twenty-nine <b>ekūnatimsati</b> . f.

Twenty-one	<b>ekavīsatī.</b>	f.	We	<b>mayaṁ;</b>	amhe.
Twenty-six	<b>chabbīsatī.</b>	f.	Wealth	<b>dhana.</b>	n.
Twenty-three	<b>tevīsatī.</b>	f.	Weapon	<b>āyudha.</b>	n.
Twenty-two	<b>bāvīsatī;</b>	<b>dvāvisatī.</b>	Well	<b>sādhukamp.</b>	ad.
f.			Went	<b>agacchi;</b>	<b>gacchi;</b> agami;
Twice	<b>dvikkhattum.</b>	ad.	<b>gami.</b>	v.	
Two	<b>dvi.m.</b>		Went back	<b>paṭinivatti.</b>	v.
Two hundred	<b>dvisatī.</b>	n.	When	<b>kadā.</b>	ad.
<b>[u]</b>			Whenever	<b>yadā.</b>	ad.
Umbrella	<b>chatta.</b>	n.	Where	<b>kattha;</b>	<b>kuhim?</b> ad.
Unripe	<b>āma.</b>	adj.	Wherever	<b>yattha.</b>	ad.
Up	<b>upari.</b>	ind.	Which	<b>ya.(relative).m.</b>	
Us	<b>amhe.</b>		Which of the many	<b>katama.</b>	m.
<b>v.</b>			Which go	<b>gamissati;</b>	<b>gacchissati.</b>
<b>[v]</b>			White	<b>seta.</b>	adj.
Victor	<b>jetu.</b>	m.	Who	<b>ko?</b> (Stem <b>ka</b> )	. m.
Village	<b>gāma.</b>	m.	Whose	<b>kassa?</b>	
Virtue	<b>sīla.</b>	n.	Why	<b>kasmā?</b>	ind.
Virtuous	<b>sīlavantu;</b>	<b>guṇavant u.</b>	Wide	<b>vitthata.</b>	adj.
adj.			Wife	<b>bhariyā.</b>	f.
Vulgar	<b>nīca.</b>	adj.	Wins	<b>jināti.</b>	v.
<b>[w]</b>			Wisdom	<b>ñāna.</b>	n., <b>mati;</b> <b>paññā;</b>
Walked	<b>acari.</b>	v.	<b>buddhi.</b>	f.	
Walking	<b>caranta.</b>	pr.p.	Wise	<b>paññavantu;</b>	<b>pandita.</b> adj.
Walking stick	<b>yatthi.</b>	f.	Wise man	<b>vidū;</b>	<b>viññū.</b> m.
Walks	<b>carati.</b>	v.	With	<b>saha;</b>	<b>saddhim.</b> ind.
Water	<b>jala;</b>	<b>udaka ambu;</b>	With difficulty	<b>dukkham.</b>	ad.
Water-lily	<b>uppala.</b>	n.	With many relations		
Water-pot	<b>ghaṭa.</b>	m.	<b>bandhumantu.</b>	adj.	
			Woman	<b>itthī;</b>	<b>nārī;</b> <b>vanitā;</b>
			<b>vadhū.</b>	f.	
			Woman friend	<b>sakhī.</b>	f.

Word **vācā**. f.  
Work **kamma; kammanta**. n.  
World **loka**. m.  
Worshipped **vandita**. p.p.  
Wounded **vanīta**. p.p.  
Wounded **vanītam akāsi**. n.  
Writes **likhati**. v.  
Written **likhata**. p.p.

## [y]

Yellow **pīta**. p.p.  
Yes **āma; evam**. ind.  
Yesterday **hīyo**. ad.  
You **tumhe**.  
Young **taruṇa; bāla; dahara**. adj.  
Young one **susu**. m.  
Young woman **tarunī; yuvati**. f.  
Your **tumhākam**.